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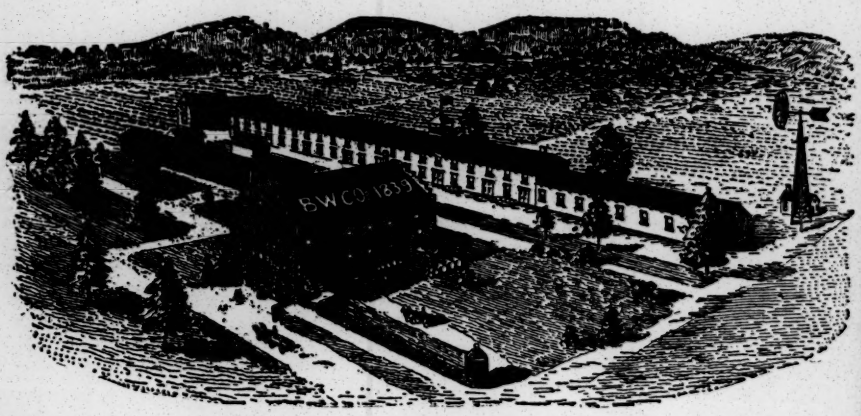

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THE
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VOLUME 101.—NOVEMBER, 1939.—No. 5.

THE EDUCATION OF A PRIEST.

Archbishop Ireland's Talks to Seminarians.

COMPILED BY THE REVEREND JOHN F. DUGGAN,
OAKLAND, CALIFORNIA.

II. THE PRIEST AS SCHOLAR.

1. PRIESTS MEN OF INTELLECT.

WITHOUT the love of God all science and all learning are of no avail. So you must have, first of all, love of God in your souls. Then comes love of study, love of books. You must ever be desirous of increasing your knowledge. The priest especially is sent as the teacher of men, the representative of the Master. "Teach all nations," He commissioned the Apostles. Priests are teachers of sublime and holy thoughts, but they cannot be teachers without study. The "scientia infusa" only comes when we have done our duty. Knowledge is necessary for men who would teach others; if this be true, it is even more true in our incredulous age.

In our day Revelation is denied, and since we are defenders of Revelation we must know full well what Revelation means. We must know the proofs upon which it rests, and these proofs require in our day, I might say, a knowledge of all things. We must know history, we must know science in all its cognate branches. We must know psychology and the social sciences which affect both heart and head. Science as it is today is arrayed against Revelation. To go forth into this unbelieving world as a defender of Christ's Revelation without a fund of

knowledge, and without being able to use it with tongue and pen, were a crime against God and His Christ.

Intellect is the only power the Church has today outside grace. In other days the Church had the pomp of court and the arm of kings to assist her. Today she stands divested of all these, with nothing but the power of truth to win the souls of men. The American people admire intellect. Men are attracted by it. In their pursuit of the material, in their mad rush for wealth, they will always pause to listen to a man of intellect. Intellect triumphs today. Men are searching far and wide for it, and when found it is richly rewarded.

It is your pressing duty, then, to study diligently. You should first study your text books. These come first as the specific training of the seminary. It were fatal to wander off to other studies to the neglect of the particular studies of the curriculum. But you should also read outside the text book. The text book is limited, so you must go into larger fields of the class work and broaden your intellects.

Reading judiciously will assist you in this. Among students there is a vast amount of reading without any practical result. This is superficial reading. Whatever you read endeavor to profit thereby. Think over what you read, and endeavor to make it your own. Let the fruit of your reading be changed into the very substance of your intellectual life, just as the food of your body becomes part of your flesh and blood. Personal, individual thought is what we must strive for and cultivate. Your years spent in the seminary are not entirely for accumulation of knowledge, but to think. Thinking is education. When a subject is presented to you, examine it for yourself, do not dismiss it from your mind until you are able to say you understand it. Do not think a certain statement or proposition is true merely because your professor says so. Know the reason of it in your own mind. When the subject is presented, revolve it in your own intellect, analyze it, create objections, make it your own. Do not pass over any matter with a half knowledge of it. It is better to do one subject well than to pass over twenty in a slipshod manner. After this process use your pen and ink; write down your thoughts. This will help you to preserve them in your memory. I recently came across a strik-

ing passage in St. Augustine. It was this: " Whatever I learned I have learned by writing."

I like to see a young man with a passion for books, avaricious for books, who will spent his spare dollar in the purchase of them. It is well to know even the backs of books. It creates a curiosity to look inside. Then comes the temptation to read, which arouses in the rational soul a thirst for knowledge, expanding and growing with the growth of years. Books are sacred things. In them come echoing back to us the great thoughts of all times and men. By communion with our books we become the associates of the great ones of all ages.

I think a man may be judged by his library. When I go into a priest's study and see many books, and when he can talk about them, I say there is something in him. By taking in knowledge he is ready to give it out. When you meet a man who talks little of books, people may say it is humility, but I say it is vacuity. So my advice is, cultivate a passion for books. It will give you arms for the conflict. Men love learning, they love ideas, they love thoughts. If you have a message to convey to the world the American people want to hear it. In no city, town or village in America will the people refuse to listen to the truth.

If you cultivate a love of study and of books, your library will be a happiness to you. In the many hours of solitude and loneliness we may find company and comfort in our books. A love of books drives away the devil; it prevents idleness. Study brings down upon the mind the perennial freshness of eternal truth; it illumines the mind unto the light that is not of this earth. Love study, then; love it today, love it tomorrow, love it always. Since you desire to enter the ranks of Christ's priesthood have a noble ambition and enthusiastic earnestness to carry the banner of Christ's truth into the world. If you go forth with a love of study the seminary shall have done its duty.

2. ON WRITING AND SPEAKING WELL

A good student should have a noble ambition, an aim in life and ceaseless energy in striving to reach it, for there is no success without effort. We should aim to leave our mark on the world, and not to have lived in vain. Let your light shine. Lift up your lamp that all may see. We are enabled to do that by

writing and speaking well. These two subjects of English and Elocution are of vital importance, but they have been much neglected in the past. I really believe that it would be a good thing if every priest were for a while the editor of a newspaper. His habits of reading and writing would make him a ready man. It was supposed that students would acquire these arts naturally, but neither naturally nor supernaturally were they acquired.

It is agreed by all that there is no class who receive such long and thorough education as a priest, and none who make such a poor showing of what they know. The great trouble with our priests is that, although they read a great deal, they do not remember any of it. They put a book aside and it is soon forgotten. Their minds are like a sieve. Whereas if we read with pen in hand, and made summaries or took notes on what we read, our minds would soon become rich with a vast fund of suggestive and valuable thoughts which we could utilize in time of need. A priesthood of splendid writers and speakers could set the country on fire.

We are not holding our people. The trouble is that we are not making the impression upon them that, as a body, we should. The people need to be instructed. There must be something to draw them to us. It is surprising how eager the people are, especially in smaller towns, to hear a man who has something to say and can impress them. The only way to draw the people to us is to preach and speak and write well so as to instruct them, and make the lukewarm, and especially the young men, feel drawn to the Church.

There never was an age in the world's history when intellect was so much admired as it is today, and in no country on the globe is it more appreciated and respected than in the United States. I was down at a Peace convention in Chicago recently and listened to many speakers. It was wonderful the attention that was paid to some of the speakers in the auditorium. The people generally listened a few minutes to a speaker in the beginning. If his thoughts were well put in choice diction and he spoke well, he captivated the entire audience and held them spellbound. If his thoughts were poorly expressed or he was indistinct, they turned around and began to talk to one another and remark, " I wonder what he came here for? "

I want to impress upon your minds the importance of writing and speaking well. These are the only means we have of presenting and defending the truths of God's Church. If the priesthood is poor, the Church will be poor and God's glory will suffer. We must not allow our talents to remain hidden and to present the Lord at the Judgment seat with them wrapped up and say: " Here they are, Lord, I took good care of them." The priest should be morally and intellectually above his people. By the very position of the pulpit he is placed above them physically. They look up to him for guidance, food and light. Some years ago when this was a missionary country there may have been some reason for poor English and Elocution. We have not that excuse any longer. In recent times the people have been lifted up very much higher in the plane of culture by education and reading. They now expect a great deal more from priests than they did from their predecessors.

Too many priests have the notion that they have done all if they say Mass, administer the Sacraments and preach a little. I do not blame the people who do not care to hear them. I wouldn't like to sit and listen to them myself very much. These priests exert no influence. They do not impress the people or draw them. They barely manage to keep the good, pious few. Of course the Mass is the main thing. It is very good, and it would be better if the priests said it slowly and reverently. We cannot talk too much about a good thing, provided we do not overlook other good things. Good preaching and good writing are essential to draw the people and keep their attention and attendance. I have come to the conclusion that the whole trouble lies in the student trusting to memory and not writing enough. Memory is very vague and treacherous. Writing is a powerful help to the memory, and, besides, it helps us to accumulate a vast store of material. We should read with pen in hand for the " pen " man will be a ready man. St. Augustine said that he learned what he knew by writing. Pascal asserts that we are not sure that we have grasped any idea till we have put it down on paper. If you want to amount to very much you must do your work pen in hand.

The greatest man in America to-day, if he were dressed in rags, would not be noticed; whereas a mere nobody, dressed neatly and well, would at least pass current. The form counts

for a great deal. Mind, I would not belittle the importance of substance, but of what use are depth and profundity if nobody can get at your meaning? We read of certain men that they are profound theologians or deep canonists or learned historians, but all this amounts to nothing if they cannot clothe their thoughts in a fitting garb. A fine, rich style and a good power of delivery are requisite for every priest who would do any good in his public ministry.

3. THE PHILOSOPHY OF STYLE.

Style is the transcribing of thoughts into words. I want to impress upon you that there is such a thing as a philosophy of style. Herbert Spencer has written a little book on it which should be read by all who wish to cultivate a style of their own. The two central points are first, that the words should exactly express your thought. They should not fall below nor go above it. Words should be carefully selected to bring out just what you mean to say. Secondly, the thought should be expressed so as to require the least possible attention on the part of the hearer or reader. Long, involved sentences in which the attention has to be strained in order to catch the meaning must be avoided.

The style is the man. Give me a letter or a composition and I can picture to myself pretty well the writer. His character is embodied in his work. If he is slovenly or scatter-brained it shows in his writing. First of all, you need to know your grammar. A grammatical blunder is like a blot on the whole composition so that no matter how many pearls you have afterward it is all of no use. You must pay attention to little things. They tell a great tale. Little things lead to great things. Without hard work given to these little details you can accomplish nothing.

A composition is very much like a picture. A Michelangelo or a Raphael does not execute a masterpiece in a day or a week. They first sit down and think out the whole scene. Is it to be a painting of the Blessed Virgin? Then their imagination calls up a certain face expressing purity, humility. After this is done they begin to sketch the scene, selecting one central figure to which all the rest are subordinated. Then they apply the colors. Sometimes they have a little too much here or too little there. They change it and try to make it one harmonious

and beautiful whole. This is the work of a year, perhaps, of concentrated effort. Even then we can afterward see where they could have done better.

The building of a composition requires the same skill and art. We should first think out our whole scheme, and then set to work on the rough draft, the rude outline. Afterward we begin to apply the paint. Some who have a certain facility in piling up words and big adjectives think it is all right. One page of clear, lucid English is worth any amount of such stuff. We seem to think that a page of simple writing is very easy but we forget the immense labor it took to produce this simplicity.

The reason for much poor writing is that our models are the newspapers. They are the great mental pabulum for the vast majority of our people. Newspapers are written in a hurry and there is no time for careful work in them. We must read with a critical eye. How is it that the study of great masterpieces benefits us so little? We do not read them properly. We do not see the underlying philosophy back of it all. Let us ask ourselves why did the author use this word, why that figure, is it a correct one, did he carry it out well? How are his paragraphs begun, connected, ended? Does each paragraph contain a complete idea so as to rest the mind at its completion? What are the striking characteristics of the writer? Can we detect any faults—for there are some glaring ones even in the best English writers?

Professors of English are astonished how poorly prepared in this subject the students are when they come to our universities. Get it into your heads that there is a philosophy of style, and that you must know it and make use of its principles. Practise the art of writing and determine to become writers of merit and fame.

4. ON THE ART OF PUBLIC SPEAKING.

You must be not only writers but also public speakers. A priest is " ex officio " and " de jure " a public speaker. You are all to be speakers " de jure," but whether you are to be so " de facto " is another matter. If you were learning to become doctors or carpenters it would not make so very much difference if you couldn't make a public speech, but if you could, so much the better. But you have a divine message to deliver to men. It is a part of your function to be speakers.

The art of public speaking is more or less natural. We are born with a certain facility of speech but this must be brought out. It needs cultivation and practice. Even Demosthenes needed the " labor improbus " — severe training — before he became the great orator of Athens. We all need effort and perseverance to attain any perfection in this difficult art of speaking well.

Good reading and speaking is one of the most beautiful arts. There should be music, charm, enchantment in the voice. What is speaking, after all? It is like the art of music or painting. An artist paints a picture in colors on canvas. He is guided by certain principles of light and shade in addressing the eye. The speaker paints in sound and addresses the ear. There is just as much room—and even more—for producing effect in sound, in words, as in color. There is no more glorious art than that of reading and speaking well.

Pay attention to elocution. It is a vital subject for a public speaker. If you only knew the power of a good speaker! Some one has said there is only one good speaker to ten good writers. People love to come and hear one when he has something to say and says it well. It all depends on the " how ". One who has little knowledge and uses that well does more good than one who knows a great deal and can't use this knowledge at all.

We must accustom our ears to the melodious rhythm of the sound of the sentence, and know how to handle our voices. The expression of the body should correspond to the nature of our ideas. The face should express sadness or whatever the emotion may be. Let your soul feel what it utters, and the body will keep harmony with it. Naturalness is the great secret of public speaking. The greatest actors in the world are children. They are natural even when they play " pretend." The grown-up actor is often awkward. He wants to soar in lofty flight, and so becomes artificial.

What do you speak for? You want to communicate the ideas in your mind to the minds of your audience. You want everybody to hear you. You must speak distinctly and slowly, but not too slowly for there are different rates of speed for different kinds of passages. Enunciate every syllable with enough volume to be heard by the farthermost person in the audience.

It is criminal for a public speaker to talk so that the people can't hear him. But if one articulates well and speaks slowly, and if he knows what he is saying, it is a pleasure for the speaker and he is eagerly listened to. Let all huskiness and unintelligibleness depart from your voice. Produce clearness and volume in all public reading and speaking. Really, the way in which he reads and speaks is the sign of the intelligence of a man. He shows he has grasped the thought, understands his audience and adapts himself to it. Strange, unfamiliar words, names, places should be read or spoken very slowly and clearly. We should read ideas and not words. Sometimes it takes three or four words to express an idea. We must not cut these words in twain. We are enchanted when all this is well done.

Debating or literary societies are a great help in the art of public speaking. They enable you to think upon your feet. Cardinal Manning attributed his ease and readiness in speaking to his practice in the debating societies of Oxford. Public speakers who have to write down every little word they utter are helpless sometimes on very important occasions. We should be able to talk on any subject if given a few moments of preparation. While the tongue talks on we can be thinking out new thoughts. This fluency or readiness is invaluable.

Some pretty fair speakers stand before the people like statues. Only their tongues move. They haven't much effect. If one feels what he utters, his body will correspond to his emotions. Gestures should be graceful. An awkward ascent to the rostrum produces a very bad impression, and requires a powerful exordium to overcome it. The mere external appearance of a man has great weight with the people, and even the melody and harmony of his voice sometimes impress them more than the ideas contained in his words. Although there may be much behind an awkward speaker, still the people usually do not look behind at that. They judge quickly at first sight by externals, and look for the outward and visible signs of culture.

I want you to take it to heart that there is no one so poorly gifted as not to be able to achieve a large measure of success in the art of public speaking with practice and energetic effort. Practise the rules of elocution. First of all we need intellectual capacity. Secondly, we require a well-trained voice to express in different tones the various senses of our message. When we

read we read the thoughts of others. When we speak our own thoughts we should be more natural and effective. Thirdly, we need readiness. These principles require a great deal of practice. Even out of pity or charity for the poor people who will have to listen to him the priest ought to be a fluent and interesting speaker. Don't have them close their eyes and prefer to pass the time more quickly in sleep while you are talking. If the priest speaks well, how easy and pleasant it is for himself, how profitable for his people, how much good he can do!

5. METHODS OF STUDY.

You must have great zeal, attention and application in your studies. Talent is lost when it is not combined with earnestness, zeal, industry, attention. You must be eager to learn. Try to grasp everything that is put before you by your teacher, seize upon it with your attention, and try to probe to the depths of its meaning. Get all there is in it out of it. After all, your purpose here is largely mental training, to equip your mind to be a fit instrument, a sharp tool, ready to operate upon any question that comes before it. Grasp all you read and hear, analyze it, penetrate it, and understand it thoroughly. Then your mind becomes sharp and quick to comprehend things and put them to the best advantage. Resolve to become men of intellect. Cultivate love of study, and let your progress in morals keep pace with your intellectual advancement. Real students should have seriousness of purpose and enthusiasm to make the most of themselves. Don't just drag along and have to be pushed like children. Rest for the mind consists in change of occupation. When one set of brain cells gets tired, bring into use another field. Take up some other subject. When you are tired of philosophy take up history. Even your recreation may be put to good advantage, for example to learn a language. Don't spend all your time talking moonshine, sunshine and the weather. Don't be a careless young man, and let the winter fall upon your soul, and wind up one of the failures of life.

I was traveling in northern Minnesota recently and met a young Protestant minister. Really, it was surprising to hear him talk. His language was entertaining, and he was quite well-informed on all modern questions. He was already making his mark in the town. The people were impressed by him,

and were anxious to hear him talk. Now he had received only a short term of education—a year or two of Bible reading, as they call it—after his college course, and yet he had made himself a popular leader. The position of the minister depends on his ability to please the people, and on his efficiency. Our students think they will get a charter from their bishop, and the poor people will have to keep them whether they like them or not. I wish the people could take a vote after three months to see whether they wanted them as pastors. I am afraid many would be coming back to the bishop for new places. See the immense opportunities and advantages we have with six years in the seminary, and often what little use we make of them. I sometimes think it is a blessing the Protestant ministers didn't have as long a preparation as we have or they would run away with us. I have become convinced that good preaching and more writing are necessary to hold the people. If you want to amount to very much you must do your work pen in hand.

One reason why students often make little progress in their studies is that they trust to memory and do not write enough. Ask a man who devours books wholesale and doesn't write or digest anything, what the book said. He doesn't know anything about it, only it was very fine. If you don't wish to amount to much, and desire to do an incalculable harm to your minds and careers, then do not do what I say is for your own interest.

6. ON KEEPING NOTE-BOOKS.

We are to be thinkers. We must study and read and think with pen in hand, and keep neat note-books as a summary of our work. I do not like to boast but I wouldn't give up my compendiums for a good deal. Our compendiums should be carefully preserved and treasured for life. They are the foundation, the basis, of all your knowledge on the subjects studied, and may be of great service to you in after life. Your note-books and compendiums should be nicely kept. What is well thought of will be well written. Leave a wide margin on every page of your class note-books for additional notes and references. You must not fill up the whole page, as if that were all to be said on the question. You may be sure that it is not. No matter how long you may live, there will always remain something further to be added.

Besides carefully writing down all our professor says in our note-books we should embody the matter in words of our own in a compendium or summary of results. We do not know the matter till we have digested it, and made it a part of the fiber of our very soul so that we can never forget it. Just as nature takes up the food which enters the stomach and makes it part of our very flesh and blood, so should we assimilate knowledge. Moreover, we should embody in our compendium what our text book has to say on the matter, and also any other books or articles we may find time to read.

We must study, analyze and reflect upon the lectures heard and try to verify its teaching by consulting books of reference or the professor, and endeavor to discover flaws. The student that never sees any difficulties, and thinks that the whole matter is very easy, simply hasn't comprehended the subject. Perhaps he wasn't able to see the difficulties, but they are there and very many of them sometimes.

Furthermore, we should keep a note-book in which to jot down fine expressions or sentences we may read or hear in conversation; also any fine thoughts that come to ourselves. An American bishop, who is a very successful writer [Spalding?], has never allowed a day to pass without writing down a few original sentences of his own.

A third note-book should be called "Literary Analysis." It should contain brief synopses of articles and books which we have read. Be able to put on one page in brief outline an article of say twenty pages on "Contemporary Evolution". Note down difficulties, explanations, where the author is wrong, what you approve, disapprove. Analyze books and sermons in this way, seizing on the central idea. You must be able to see it and to criticize it. Read several good books, slowly and carefully, during the term. Also, I never yet knew a man who amounted to much who didn't keep a scrap-book to preserve good articles he read in papers and magazines.

We should also have an index for what we read. Later on in life if we are called upon to prepare a speech or to write an article on short notice, it is necessary to know what the sources are and where to find them. If we keep an index of what we have read, we can turn immediately and find out where we read about the question. Perhaps we may find that our note-books

contain something about the subject. At any rate we shall be ready men and prepared to get up articles or addresses in short order when we know just where to find what we want.

I want you to get the habit of doing these things now. Listen, read and reflect. Embody the results in your note-books. Make abstracts of your text books. Boil down twenty lines to three. You thus see through the subject and memorize it. By thus reading, thinking and writing, your mind becomes full and ready, and you can find material easily for a sermon, address or special article. It is highly useful also to keep an index of where the articles are to be found.

How do those men who write and show great erudition get their fine thoughts? They do not carry them all in their memory. They have this system of writing down fine thoughts and cutting out good articles. All serious men do it. It is the only way to study. If your mind is full of a subject it will flow out as naturally as water bubbles forth from a spring. In the summer time the bee gathers honey. Now is your summer time. Every moment should be spent in gathering information to give out later on. In the winter, when an address or article is needed, turn to your index. You will have honey in the honey-comb.

7. ON THE STUDY OF FOREIGN LANGUAGES.

I purpose to speak to you on the study of foreign languages. My reason is that these studies are generally neglected in our seminaries. Many students seem to lack the ambition to improve themselves in this matter. The French, German or Italian class is generally like a barren fig tree. It bears no fruit and often has not even any leaves on it. There has been a great foreign immigration to this country, and we should be able to read some one or two of the leading foreign languages, and should also learn to converse in them. In our higher schools foreign languages are studied mainly for scientific or business purposes or to enter civil service.

We should have some ambition—some desire—to soar above the common level. A man cannot be called educated today without knowing at least two other languages besides his own mother tongue. The educated men of Europe receive magazines and reviews in five or six different languages, and have them on

their library tables. The American in Rome is a laughing-stock as he knows only English. Foreign people cannot conceive how a man is so narrow-minded as to know only his own language.

There is great eagerness to study these languages among ambitious young men, but it would seem as if an extinguisher were placed upon the rank and file of our students in the seminary. Among too many there is no desire to do any more than one is pushed to do. If you do not acquire the knowledge of several modern languages it is due either to narrow-mindedness or laziness—which is worse. I would not thank any young man after his seminary course to be able to speak and write well, say, French and German, besides his own English tongue. Consider the great pleasure in life you may have when the vast and rich literature of these leading modern languages is opened to you.

We therefore give these reasons why the seminary student should acquire a knowledge of foreign languages, especially French and German. 1. It is often the duty and advantage of professional men to be able to converse with foreigners in these tongues. 2. The culture acquired in knowing foreign languages is necessary for an educated man. 3. No scholarly work is possible without a knowledge of these languages. 4. We should learn them for the intellectual pleasure which follows.

[TO BE CONCLUDED IN THE DECEMBER NUMBER]

MIDNIGHT AND CANON LAW.

Canon 33, § 1. In reckoning the hours of the day, the common usage of the place is to be observed; but in the private celebration of Mass, in the private recitation of the canonical hours, in the reception of Holy Communion, and in the observance of the law of fast or abstinence, even though the common usage of the place be different, one may follow local time, either true or mean, or legal time, either regional or extraordinary.

I.

LOCAL TIME is the time measured by the successive passings of the sun over the meridian of a given place. It is twofold:

1. TRUE LOCAL TIME (or true sun time).

The earth revolving on its own axis every twenty-four hours exposes all the points of its equator to the sun. If through these points we draw imaginary lines north and south and join them at the poles, we describe meridians. When the sun is directly over the meridian of any given place, it is twelve o'clock noon, true local time. Now, due to the elliptical motion of the earth around the sun, and to the inclination of the ecliptic or earth's path, the time which elapses between two successive passings of the sun over the same meridian is not constant, but varies a fraction of a minute from day to day.[1]

Ordinary timepieces do not give true local time. This may be determined roughly with the help of a sun dial, and accurately by using special tables, for instance, those supplied by the *American Ephemeris and Nautical Almanac*, published annually in Washington.

2. MEAN LOCAL TIME.

Mean time has been devised in order to divide the solar days of the year into days of equal length, i. e. days of twenty-four hours each. True local time and mean local time coincide four times during the course of the year. The following illustration will serve to explain this coincidence.

Suppose that in St. Louis we build an accurate sun dial, and that at noon on Christmas Day we set a good watch by it. The

[1] Mitchell, "What time is it?" ECCL. REV., vol. 84 (1931), 495.

discrepancy between our two instruments will become apparent the next day, when our watch will mark noon 30 seconds before the sun dial; by the end of December the watch will be three minutes fast; by 15 January, nine minutes; and by the middle of February, fourteen minutes. From this latter date the discrepancy will slowly begin to diminish; by the end of March the watch will be only four minutes ahead; by 15 April, the watch and the sun dial will coincide, that is, both will mark noon at the same time.

After this the inverse phenomenon will take place: the watch will now be slow when compared to the dial; and the difference will increase up to about the middle of May, when the dial will be 3½ minutes ahead of the watch; the difference will then lessen until about 14 June, when again both instruments indicate noon at the same time.

The watch will now begin to be ahead of the dial until the end of August; on 1 September, another coincidence of time takes place; and from this day forward the sun dial will mark noon before the watch, until 25 December, when for the fourth time the two instruments will coincide. Thus true and mean time coincide on 15 April, 14 June, 1 September and 25 December.

From this fact a practical corollary follows: if for any purpose one wishes to prolong the day, so to speak, up to the last midnight, and local time only, true or mean, is considered, one must follow *true* time from Christmas to 15 April, and from 14 June to 1 September, and during the rest of the year, one must follow *mean* time.

Since the time when the sun crosses the meridian depends upon the longitude (the meridian being a line of longitude), both true sun time and mean time will vary according to the longitude of the place. Neither of them will be the same for different places, except for places which lie exactly on the same meridian.

Let us suppose that a friend of ours has built a sun dial in Kansas City similar to our own in St. Louis, and set his watch by it exactly at noon on Christmas Day. He will observe exactly the same discrepancies between the two instruments, just as we did. His watch keeps Kansas City mean time while ours keeps St. Louis mean time. We meet him early in January:

our watch is seventeen minutes ahead of his; we meet him again in February, June, November . . . our watch is still seventeen minutes ahead of his. This means that because of the revolution of the earth on its axis from west to east, all eastern points receive the sunlight before the others, and thus noon takes place every day in St. Louis (east of Kansas City) seventeen minutes earlier than in Kansas City. To avoid the inconveniences of having slightly different times in nearby localities, standard time was introduced at a conference held in Washington in 1883.[2]

3. STANDARD TIME.

Standard time is legal regional time because it is fixed by law for a certain region.

The earth's equator was divided into twenty-four equal parts, each dividing point fifteen degrees apart. Through these points meridians were drawn north and south with the meridians uniting at both poles. These parts were called zones.

It was then agreed:

a. that all places in the same zone should have the same time;
b. that there should be a full hour's difference between contiguous zones;
c. that the meridian of Greenwich should be accepted as the prime meridian.

Thus Greenwich marks the same hour for all places between 7° 30′ east and 7° 30′ west of this place, even if according to local reckoning the other places of the zone should have a difference of time up to thirty minutes.[3] And the same is to be said of other standard-time meridians.

In the United States four such meridians are used: the 75th, 90th, 105th and 120th west of Greenwich, which correspond respectively to Eastern, Central, Mountain and Pacific time. If any locality is situated exactly on one of these meridians (as Denver on the 105th), mean sun time and standard time coincide.

Law may unite two or more standard-time zones and give them one definite time. Thus by an enactment of 16 January, 1932, Central time was legalized for all Mexico (except the

[2] *Encyc. Americana*, s. v. " Standard Time ".

[3] Parra-Herrera, *Legislación Ecca. sobre Abstin. y Ayuno*, 124.

northern half of Lower California)—a country which would otherwise have three different times: Central, Mountain and Pacific.[4]

Regional time, however, may not be used in the cases mentioned in canon 33, § 1 unless it is legal.[5]

4. EXTRAORDINARY LEGAL TIME

This means any sort of zone time differing from standard time, provided it be legally established. Daylight-saving time, which is legally established for certain seasons in many places, is obtained by adding one hour to standard time.

II.

ORDINARY APPLICATIONS OF THE CANON.

In part I we have considered the various systems for the reckoning of time; now we shall examine the several cases in which these systems of computation are applicable. Four such occasions are described in canon 33, § 1.

1. THE PRIVATE CELEBRATION OF MASS.

The celebration of Mass is private if it is not prescribed by ecclesiastical law as an obligation attached to a certain office which of itself should be exercised publicly. A capitular, a conventual, or a parochial Mass, e. g., is always public.[6]

May one begin the Christmas Masses at midnight of any of the times allowed in the canon?

It is evident from what has just been said that capitular, conventual and parochial Masses may not begin on Christmas night before twelve as given by public clocks. But the Christmas Mass or Masses celebrated by one priest in religious communities (canon 821, § 3), or any other Christmas Masses celebrated at midnight in virtue of an Apostolic indult (canon 821, § 2) may begin at any of the times established by canon 33, even if they are solemn or with chant.

Thus, in Boston, private Christmas Masses may begin as early as 11: 44 p. m. by the clock (Eastern time), since at that moment it is really midnight by local mean time.

[4] *Anuario del Observatorio de Tacubaya*, Mexico, 1938, p. 9.

[5] *A.A.S.*, vol. 17 (1925), 582; Bouscaren, *Canon Law Digest*, I, 59.

[6] Michiels, *Normae Generales*, II, 137; Van Hove, *Comment. in Codicem Iuris Canon.*, vol. I, t. 3, n. 290; Cappello, *Summa Iuris Canonici*[2], vol. I, n. 179; Vermeersch-Creusen, *Epitome Iuris Canonici*, n. 148.

2. THE PRIVATE RECITATION OF THE CANONICAL HOURS.

Public is synonymous with choral recitation of the Divine Office.[7] It refers, therefore, to the obligatory recitation in choir, prescribed for a cathedral or collegiate chapter (canons 413, 414, 610.)

Private recitation includes the recitation of the Office outside choir, or in choir itself provided it is not done in fulfilment of a precept but on private initiative, as, for instance, when secular priests during a retreat recite or sing the Office in choir.[8]

It is probable that religious who are bound by the obligation of choir (canon 610) may enjoy the concession of canon 33, § 1, if the Office is not sung but recited, or if the chanting takes place outside choir.[9]

3. THE RECEPTION OF HOLY COMMUNION.

What has been said about the time for Mass may also be applied to the Eucharistic fast and the reception of Holy Communion. A practical knowledge of the last midnight in a given place and at a given date will prove helpful to patients in Catholic hospitals, and even (though more rarely) to the faithful in general.

4. THE OBSERVANCE OF THE LAW OF FAST OR ABSTINENCE.

Canons 1250 and 1251 define the laws of fast and abstinence; canon 1252 enumerates the days on which these laws are to be observed; canon 1246 determines the computation of time as regards their observance, namely, from midnight to midnight; and canon 32, § 1 defines the duration of the day as the space of twenty-four hours, to be computed from midnight.

III.

EXTRAORDINARY APPLICATIONS OF THE CANON.

Thus far we have tried to interpret canon 33, § 1, and to exemplify its ordinary applications. Extraordinary applications of the same canon may occur when:

1. a single precept binds during a single day;
2. the same precept binds during two or more successive days;

[7] S. Cong. Rit. 12 mai. 1905; Decr. 4158.

[8] Vermeersch-Creusen, *op. cit.*, I, n. 148.

[9] Cf. S. Cong. Rit. Decr., 4158.

3. two or more precepts bind on the same day;
4. two or more different precepts bind on two or more successive days.

To solve these cases, certain general rules may be given, which we shall call

PRINCIPLES OF SOLUTION.[10]

1. Regardless of what reckoning of time is used, each precept should be taken integrally and should be adequately fulfilled. Thus the law of fasting must be so observed that only one full meal be taken in a day of twenty-four continuous hours, and that meat be taken not more than once a day; [11] the Eucharistic fast must begin at midnight and must not be interrupted before Mass (canon 808), or Holy Communion (canon 858, § 1).

2. The use of the concession granted by canon 33, § 1, should be based on the true understanding of the law, and should not be contrary to reason nor lead to absurdities.

3. Where the law does not distinguish, we should not distinguish, to restrict liberty. In other words, it does not belong to us to set bounds to the concession which canon 33, § 1 establishes without limitations.[12]

4. Theological or ecclesiastical tradition may not be invoked either for or against the liberal interpretation of canon 33, since the doctrine of pre-Code canonists and moralists (and of some post-Code commentators) was based on De Lugo's classical example of two divergent clocks which mark the *same* indivisible midnight, where he is discussing the simultaneous use of opposite probabilities.[13] Our question is concerned with three or four *different* midnights resulting from each of the possible reckonings of time. Moreover, both cases may occur at the same time. For the clocks indicating mean or standard time may be at variance among themselves. If this occurs the two cases must be solved simultaneously.[14]

[10] Cf. Creusen "Minuit Canonique," *Nouv. Rev. Théol.*, vol. 50 (1923), 464; Michiels, *op. cit.*, II, 142 sq.

[11] *Canon Law Digest*, I, 586.

[12] Vermeersch, *Theol. Mor.*, I, n. 352.

[13] De Lugo, *Disput. Schol. et Mor.*, "De Eucharistia," disp. 15, nn. 45-54; ed. Vives, vol. 4, 121 sq.

[14] Vermeersch, *ibid.*

OPINIONS.

All canonists agree that any computation of time may be followed at will to perform any one of the four acts enumerated in canon 33, § 1. But it is disputed whether this liberty granted by the canon extends to all cases and circumstances; or whether there are some restrictions when two or more precepts concur.

The discussion has centered around the typical example of a day of abstinence immediately followed by the obligation of the Eucharistic fast. Among the most ardent opponents may be cited the periodical *Ami du Clergé*, which absolutely rejects the liberty to use different times for different precepts to be fulfilled the same day, and more vigorously still for successive precepts, as the Friday abstinence and the Saturday Eucharistic fast; for, " of these two precepts one ends the very instant that the other begins to urge." [15]

Maroto, however, allows full liberty to choose: " Now one time, now another; a certain time one day and another time the next; one time for a certain act, and another time for the second, third, fourth . . . provided one act is not placed for the purpose of obtaining two effects, each of which would require a different time " [16] — as is the case — he contends — of the typical example.

Other authors speak more vaguely and allow the use of any reckoning, provided the variation does not imply the violation of a certain law (Lacau); [17] or provided there is no contradiction (Claeys-Bouüaert-Simenon); [18] or if it is reasonable (Cocchi); [19] or if the obligations do not urge at the same time (Cappello).[20] These authors are adverse to a favorable solution of our typical case, as are also Ojetti and Cicognani.[21]

On the other hand, many canonists allow absolute liberty to choose and to change at will the reckoning of time, even in the case of simultaneous and consecutive obligations. Thus Vermeersch in his *Epitome of Canon Law* and in his *Moral*

[15] *Ami du Clergé*, 1922, pp. 636-7; 1923, pp. 200-203.
[16] *Inst. Iur. Can.*, I, 258, 2a. B.
[17] *De Tempore*, n. 44.
[18] *Man. Iur. Can.*, n. 191, ad 1.
[19] *Comment.*, I, n. 143.
[20] *Op. cit.*, I, n. 179, § 3.
[21] *Comm. in Cod.*, I, 197, n. 2; *Canon Law*, 680.

Theology, Creusen in his article "Minuit Canonique," Michiels, and Van Hove (all in places cited elsewhere in this paper); also Chelodi,[22] De Meester,[23] Conte a Coronata,[24] Cance,[25] Ferland,[26] Herrera-Parra,[27] and the ECCLESIASTICAL REVIEW,[28] *Homiletic and Pastoral Review*,[29] *Irish Ecclesiastical Record*.[30]

We shall examine each of the four cases proposed at the beginning of part III.

1. The obvious case of *a single precept binding during a single day* is easily solved. Our canon allows complete freedom to take advantage of any of the several reckonings of time. Therefore, *if in a certain locality*, as for instance, Kansas City, legal standard time is eighteen minutes ahead of local mean time, *any one* may compute *on any day of the year* his midnight for the purpose of the Eucharistic fast at 12: 18 by the clock. The same is true for the other obligations mentioned in the canon: fast, abstinence, and the Divine Office.

Furthermore, if it is known (from tables) that from 6-17 February mean local time is fourteen minutes ahead of true local time, it follows that any one may begin his Eucharistic fast in Kansas City on those days fourteen minutes later, or at 12: 32 by the clock.

2. If *the same precept binds on two or more successive days*, two hypotheses may exist:

a. If the obligation holds for only part of the day (as the Eucharistic fast), or if it may be discharged within a part of the day (as the recitation of the breviary), then, after fulfilling to-day's precept, different reckonings of time may be used for the days following.

If as in Kansas City, e. g., the difference between standard and mean time is eighteen minutes, and fourteen minutes between mean and true time, then on Wednesday night, the first

[22] *Ius de personis*, n. 89 ad b.

[23] *Compend.*, I, n. 286.

[24] *Comp. Iur. Can.*, n. 215, ad c.

[25] *Le Code de Droit Canonique*, t. 1, n. 71, 1.

[26] *Semaine Religieuse de Quebec*, t. 35 (1923), pp. 280, 294, 567.

[27] *Op. cit.*, 123.

[28] Vol. 84 (1931), 491; vol. 86 (1932), 532; vol. 87 (1932), 176 and 634; vol. 90 (1934), 77; vol. 100 (1939).

[29] Vol. 23 (1923), 1301.

[30] Vol. 27 (1926), 77; vol. 37 (1931), 639; vol. 43 (1934), 420 and 645.

midnight (standard) would occur at 12: 00, the second (mean) at 12: 18, the third (true) at 12: 32.

A priest who begins Matins at midnight by true time, may not omit Compline to begin Matins of the following day at the next midnight by standard time, for to fulfil his obligation of reciting Compline there are still thirty-two minutes left.[31]

b. If the same negative precept binds during two or more consecutive days (as the Lenten fast), one may not change the reckoning of time he freely chose, but must follow the same computation until the obligation of the several days is fulfilled.[32]

3. When *two or more precepts bind on the same day*:

a. If these precepts are extrinsically connected, as fasting and the recitation of the breviary, there is no doubt that the fullest liberty to choose different computations for each precept is allowed; standard time, let us say, for the breviary, and mean time for fasting.

b. If the precepts are intrinsically united, as, e. g. when the laws of fast and abstinence bind on the same day (canon 1252, § 2), the same computation of time must be used in reckoning the twenty-four hours for the observance of the fast and abstinence.[33]

4. When *two or more precepts bind on successive days*, and one ends at midnight while the other begins to urge at midnight, we vindicate complete liberty to choose the most convenient time for each precept. Two sets of circumstances may arise:

a. The first is that in which the two consecutive precepts have no affinity, as the recitation of the breviary and the law of abstinence. If, e. g. on Wednesday evening a priest begins his Office in Kansas City at midnight according to standard time, he is not obliged after midnight of standard time on Thursday to recite Compline which he may have omitted inculpably that day; and he may take meat before the mean midnight and begin the Friday abstinence at this mean midnight, the abstinence to end twenty-four hours later according to mean time. And rightly so, for the obligation of a priest who

[31] Michiels, *op. cit.*, 146.

[32] Van Hove, *op. cit.*, n. 300; Michiels, *ibid.*; *Ami du Clergé*, 1923, p. 201.

[33] Van Hove, *ibid.*

began his Office at midnight, standard time, ceases, so far as Thursday is concerned, twenty-four hours later at the standard midnight,[34] while the Friday abstinence begins to urge at *any* midnight, according to canon 33, § 1; and therefore it may be reckoned from midnight, mean time. How, then, we may ask with Michiels,[35] can any one deduce from the tenor of canon 33, § 1 that the Friday abstinence *must* begin at midnight, standard time? There is no physical continuity between the two precepts, for each obligation pertains to a different day; and furthermore, each day has been reckoned, whether by mean or standard time, with twenty-four full hours.

b. The second is the typical case. The two precepts have some affinity, as the Friday abstinence and the Eucharistic fast before Mass for Saturday. If there exists a bond between the two precepts in such a way that the act which ends at midnight (Friday abstinence) may not be considered separately from the other act which begins at midnight (the Eucharistic fast), and if the second act depends intrinsically and necessarily upon the first for its fulfilment, there can be no question of using different systems of time for the two acts.

But in the case under consideration, the consecutive concurrence is merely material and accidental. The matter will be clear if one considers the *Friday* abstinence in connexion with the *Sunday* Eucharistic fast. Why then should this liberty be denied when the two precepts concur?

If in Kansas City, e. g. or in any locality several minutes west of the standard meridian for that zone, one abstains from flesh meat for twenty-four hours computed according to the previous midnight (standard time), and if he chooses to begin the Eucharistic fast sometime later, when the mean midnight occurs, what prevents him from eating meat between the two midnights and from saying Mass on Saturday?

It cannot be said that he acts contrary to reason, for he does not affirm that it is midnight and that it is not midnight; that Friday has ended and Saturday has not begun. Nor do we approve of calling neutral or common the time between these midnights.[36]

[34] Noldin-Schmitt, *Theol. Mor.*, II, n. 772, 1.

[35] *Op. cit.*, 147.

[36] Cf. Vermeersch-Creusen, *Epitome Iur. Can.*; ed. 1 (1921), n. 94 *and* ed. 3 (1927), n. 118.

But at midnight one adverts to the fact that the " standard " Friday has passed, and that according to canon 33, § 1 the obligation to abstain which began twenty-four hours earlier, has ended; and bearing this in mind he takes flesh meat. On Saturday morning he is sure that he has observed the Eucharistic fast beginning at midnight, mean time; and thus, by using the express concession of canon 33, § 1 he may say Mass.[37]

The reasonableness of this solution becomes evident if one considers the opposite conclusion which Vermeersch proposes to the followers of the stricter view, as illogical and inconsistent: [38] Titius and Caius, subdeacons, take food at exactly the same time in Kansas City, on Friday, at midnight standard time, Titius eating meat; and Caius, eggs. Those who urge a strict interpretation of canon 33, § 1, would not allow Titius to receive Holy Communion on Saturday or to recite Compline for Friday, but they would permit Caius to do both.

IV.

Application of the Law when One is Traveling.

In this case " one may follow local time or legal time ". The question arises whether the local or legal time referred to is that of the place in which one happens to be here and now, or rather that of the place in which an obligation is to be fulfilled some hours later. An example will illustrate the case under consideration.

When it is midnight in St. Louis it is only 10 o'clock P. M. at Los Angeles. Suppose a priest wishes to board an airplane at Lambert Airport in St. Louis at 3 o'clock A. M. and to say Mass some hours later on his arrival in Los Angeles. Before leaving St. Louis he may take food as late as 2 o'clock A. M., since this hour corresponds to midnight in Los Angeles, where he intends to say Mass. Canon 33, § 1 justifies this course of action: " in privata missae celebratione . . . potest quis sequi *loci* tempus . . ." that is, the time of the place where the Mass is to be said. It is clear, therefore, that in the case of Mass and Holy Communion any one may follow the time of the *terminus ad quem* of his action.[39]

[37] Michiels, *op. cit.*, 148.

[38] *Theol. Mor.*, I, n. 352.

[39] Van Hove, *op. cit.*, n. 301.

Suppose the converse case. The same priest wishes to return from Los Angeles and to say Mass on his arrival in St. Louis. Since the obvious wording of the canon seems to refer to the *terminus ad quem*, theoretically it would follow that the priest would be bound to observe the Eucharistic fast beginning at 10 o'clock P. M. Los Angeles time, which corresponds to midnight, St. Louis time.

We believe, however, that a liberal interpretation may be followed. The common sense of the faithful prompts them to observe the midnight of the place where they are for all fasting purposes, even when they are traveling. In practice, it would not be feasible to oblige the ordinary Catholic traveler to inform himself of and to work out accurately these time problems, which offer difficulty even to the clergy.

Besides, the wording " potest quis sequi loci tempus " is not so decisive is to exclude the meaning of the *locus commorationis*, that is, the actual place in which one happens to be.

Moreover, the whole tenor of canon 33, § 1 seems to favor a liberal interpretation in any case of a private obligation.

Hence we may conclude that one is not obliged to begin the Eucharistic fast before midnight of the actual place in which one happens to be, even though one foresees that one will say Mass or receive Holy Communion in another place where the time is different.[40]

Again, this same priest in traveling West will find his day *lengthened* by two hours if he goes by plane from St. Louis to Los Angeles, and by three hours if he goes West from coast to coast. Conversely, his day will be *shortened* to twenty-two hours if he makes his trip eastward from Los Angeles to St. Louis, and to twenty-one hours if he goes as far as New York. What, then, are the canonical implications of these airplane trips?

a. As regards fasting and abstinence for one day only, if the day becomes longer (going West) no one is obliged to fast and abstain for more than twenty-four hours, for he has by this period observed the whole precept. If the day becomes shorter (going East) the traveler may cease the observance of the precept at any of the midnights (the first one, if he so desires) of the place where he actually is. The reason is that the *peregrinus* is bound by the universal laws of the Church exactly in

[40] Prümmer, *Theol. Mor.*, III, n. 200.

the same manner as the residents of that place (canon 14, § 1, n. 3). The peregrinus may, therefore, use the more favorable option.

b. As the recitation of the breviary is an obligation attached to the day (canon 135), one must fulfil the obligation even within a day that is shorter than twenty-four hours. However, one who is lawfully impeded during a day that is thus shortened is no longer bound by the obligation of that day. But one who is not lawfully hindered from reciting the Office must choose that computation which will enable him to satify the obligation. When midnight according to all computations of the place in which one is, has passed, the obligation ceases.

If the day is lengthened, and one has been lawfully prevented from reciting the Office for twenty-four hours, it seems that he is no longer bound to satisfy the obligation, since the time ordinarily allowed for this has passed; if however he was not lawfully excused, he is obliged to make use of the longer day to satisfy the precept which urges him up to the last midnight.[41]

CANON 33 AND A TRIP TO THE FAR EAST

When American Catholics first settled in Alaska, they observed with great surprise that the Russian Christians held their weekly services on Saturday. On the other hand, the Orthodox Russians found that the American Catholics fulfilled their weekly Mass obligation not on Sunday, but on Monday. Evidently something was awry. What occasioned this puzzling situation?

Let us suppose that we board an airplane in New York, at Sunday noon, and travel westward with exactly the same speed as the sun, keeping it always over our heads. Obviously it is noon in any place we visit. If we ask the day of the week at every point of the journey, we will be told that it is Sunday in all points of the United States, and even as far west as Hawaii. This cannot hold true indefinitely, for when we finish our flight around the world, we shall have been gone for twenty-four hours, and consequently we shall be told in New York upon our return that it is Monday noon.

Everywhere in Asia and Europe we would have been told that it was Monday noon. Yet it has always been the same day to

[41] Van Hove, *ibid.*

us, and there must have been some place in the journey where we were told for the first time that it was Monday instead of Sunday. This place, arbitrarily chosen, is called the International Date Line (I. D. L.).[42] It is an irregular line dividing Asia from America, and the Pacific Ocean from north to south, following more or less the 180th meridian of Greenwich. If it is Sunday noon at Greenwich, it will be midnight at the I. D. L.: Sunday just dawning east of the line, Sunday morning in America, Sunday noon in England, Sunday evening in Asia, Sunday midnight west of the I. D. L. A moment later it will still be early Sunday morning east of the Line; but Monday just dawning west of it, Monday moving gradually and covering first Asia, then Europe and America, pushing the Sunday westward and taking its place. Twenty-four hours after Monday began at the I. D. L., Sunday will pass completely, Tuesday will dawn west of the line, and will gradually push Monday westward.

If one goes to China from San Francisco, he goes to bed, let us say on Friday evening, 7 July. In the morning he wakes up to find that it is Sunday, 9 July. But in returning to America from China, he goes to bed, let us say on Tuesday, 15 August. Next morning he discovers that it is still Tuesday, 15 August. In the ship's log book these dates are recorded as Tuesday, 15 August, I, and Tuesday, 15 August, II; this day is also called meridian day.

As the date line is one chosen arbitrarily in the midst of the Pacific Ocean, steamship companies have agreed on two points: first, never to omit a Sunday, and second, never to repeat one. Thus if the date line is traversed eastward between a Sunday and a Monday, the next day is not Sunday II, but Monday I, and the day after, Monday II. If on the other hand, in going westward the day to be omitted should fall on Sunday, it is rather the Saturday that is dropped, since the Sunday is always retained.[43]

Now, what of the prescriptions of canon law in these unusual circumstances? If a day is suppressed, there is no obligation to supply for the recitation of the breviary, since the Office is an *onus diei*, and this day is dropped.[44] In other words, there is no day wherein to fit the Office.

[42] *Encyc. Americana*, s. v. International Date Line.

[43] Van Den Bergh, *Astronomy for the Millions*, p. 25 ff.

[44] Van Hove, *op. cit.*, n. 301, 3.

If one foresees on Thursday noon that the next day will be Saturday, nothing seems to prevent his anticipating Matins and Lauds for the next day, even if this, by exception, happens to be Saturday. Likewise, if a feast day, or a day when a "Missa pro populo" must be said, or a day of fast or abstinence is suppressed, the obligation will drop with the day itself; later on, the obligation cannot be fulfilled, for the day is past.[45]

But in the case in which a day is added, there seems to be no obligation to recite the breviary anew on this meridian day, nor to attend Mass if it be a holyday, nor to fast and abstain, nor to say another "Mass pro populo": for no one is obliged to observe the same precept twice. However, nothing would hinder a priest from saying Mass on each of these two days, for the celebration of the Mass is a favor which should be interpreted widely, while the other obligations are subject to strict interpretation.

The solution of the Alaskan riddle presented above should now be clear. Russian settlers brought with them the Russian date, while American colonists brought the date used in North America. Thus the same day which was Sunday to the Russians was Saturday to the Americans. Confusion ensued until 1867, when the Russians repeated a date, and thus established harmony.

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[45] E. Jombart, *Nouv. Rev. Théol.*, vol. 55 (1928), 768. See contrary opinion held by Dr. M. J. Fallon in the case of the Missa pro populo. *Irish Eccl. Rec.*, vol. 37 (1931), 639.

SOME JUBILEE MEMORIES OF THE "REVIEW".

THE PRESENT correspondent hopes that the homeliness of his contribution may be an incentive to those who, like himself, merely mold memories, as well as to others who under the genii of art may rear their recollections into edifices of beauty.

There should be and there may be a biographer bred for the purpose of begetting in future generations a knowledge of the spirit, struggles and success of the REVIEW's first half-century. Such composite coming from a contemporary might lack proper perspective. For the preferable taskmaster, an historian sufficiently removed to evaluate persons and policies, material must be supplied. The REVIEW is continuing the forward planning of its Founder when it sponsors this accumulation. The human side of the news seems to highlight life's sterner realities to-day, and in this sense the following comments are offered haphazardly, but with the view to a verification of their accuracy or a supplementing of their conclusions by more capable and more intimate acquaintances of the REVIEW and its makers. The facts, or fables, here related are known by many. Some statements are from seminary notes, others depend on memory. They have to do more with the man than with the message he gave through his REVIEW.

To know Doctor Heuser at all was to know THE ECCLESIASTICAL REVIEW. It had become a part of him and the mention of it rubbed an Aladdin Lamp which brought to light story after story as the Overbrook Scripture Professor turned conversationalist and revealed himself the ever conscious editor. To discuss or disclose trials and triumphs was recreant to Doctor Heuser's customary reticence; he spurned excursions in self-glorification and any reference to an apogee of his REVIEW was with the purpose of encouraging those whose future paths might be obstructed with obstacles considered unsurmountable. When he planned the publication, "It cannot be done," "It isn't practical," "This is not the time for it," "You are not the man to launch it," and similar warnings would have been the theme song of priestly popular opinion. Fortunately, the entrepreneur editor was not swayed by self-proffered advisers: he was guided by the judgments of the judicious few. He had faith in God's goodness and faith in himself. As a reward, he

was blessed with confrères who had faith in him and in his endeavor. The poverty of his early days excluded any penury of faith.

The one charge which, in his reminiscences, seemed to irk him most and which, like all other insidious insinuations, defies cancellation or contradiction, was that of opportunism. The conception of the REVIEW came on the close of the well-famed Third Plenary Council of Baltimore. A luminary in those deliberations had been Monsignor James A. Corcoran, whose name lingered long in the memory of the priests of America. Members of the hierarchy and other ecclesiastical intellectuals identified him with Overbrook Seminary where he taught and where his attainments are still acclaimed. Not a few made the plausible mistake of restricting the label "Overbrook" exclusively to him. Accordingly, when the REVIEW saw the light of day in Saint Charles's Seminary, despite the fact that it carried on the fly-leaf the name of Doctor Heuser as its editor, it was still attributed by a few minds to Doctor Corcoran's parentage. The eminent scholar had edited the *American Catholic Quarterly Review* and Father Heuser had been an assistant editor. It seemed likely that the patron had encouraged the protegé to carry out what the master-mind had conceived. The anonymity of the early contributions blended well with Doctor Corcoran's modesty of mind and lent color to sleuthing suspicions. The error was purely subjective. Doctor Heuser was far from a "front". Never, either within the pages or notices of the REVIEW, was there inference much less intent to trade on the reputation of another. Doctor Heuser, as his many written tributes witness, had the profoundest reverence for Doctor Corcoran. His regard was sincere and survived the test of years.

THE ECCLESIASTICAL REVIEW is genuinely typical of its founder. Like Doctor Heuser, it strove never to offend. Where issue had to be taken, the argument must rise above personalities. Improvization of this criterion might read: "Construct, when forced to condemn," "Be kind rather than caustic," "A remedy suggested will be more potent than ridicule or flat rejection." Censures were to be mellowed into politely proposed suggestions. Studies, conferences, contributions of all kinds were to be tempered with charity. Truth trod fearlessly but courteously

through its pages. This effect was not fortuitous. It could not be otherwise. To be "a gentleman, scholar and saint," summarized the aim of Doctor Heuser's priesthood; to help his brother priests to attain or to maintain that standard became the destiny of his REVIEW. "By grace," he claimed, "sanctity comes within the daily grasp of every priest; scholarliness is the priest's almost uncontested legacy; but gentlemanliness is for each priest an art to be acquired. The acquisition of gentlemanliness is a life-study for any priest. In it he may be hindered and not helped often by personal disposition but more frequently by other circumstances, especially 'ambition'. A true gentleman is well on the road to sanctity and already is learned in that science which has a divine heart as its text-book."

Bishop Francis Clement Kelley, when President of the American Church Extension Society, lectured at Overbrook and referred to his love for the institution because of the REVIEW. In the days of young Father Kelley's dreams divine, the REVIEW was *to him* the "kindest" of publications. Father Hugh Pope, the Maryknollers, Father Wynne of the *Catholic Encyclopedia,* Dr. James J. Walsh, and others of pet and proven projects, echoed the Bishop's sentiments when they addressed the students at Overbrook.

Doctor Heuser was the young seminarian's introduction to ascetical theology. His grey beard was a tribute, so it seemed, to the genial Saint Joseph. His head, covered after the fashion of a rabbi, and a cape-cassock styled from a past generation, lent him at first sight a distinctiveness which acquaintanceship soon changed into distinction. If his attire differed from that of the younger professors, to the boys Doctor Heuser was never an oddity. His abstemiousness, humility and spirit of prayer were quickly discovered. Seminarians are shrewd woodsmen where spirituality (in others) is concerned. They are not fooled by veneer. The Overbrook students recognized Fr. Heuser as holy, and since his death not a few priests, formerly his pupils, prayerfully seek his intercession.

But to return to the hearsay, the rolling traditions which gather proportions with the years—that Doctor Heuser was to experience with sweet vengeance the proverbial need of another country for prophesying, was evoked in another whispered reminiscence. "The Archbishop returned from a trip to his

native land, and said to me: 'Doctor, I was agreeably surprised to find in the home of nearly every parish priest in Ireland a copy of your REVIEW.'" On analysis, this is not strange, for Doctor Heuser understood and admired the Irish temperament. He relished Irish humor and saluted Irish heroism. His discovery of Canon Sheehan and his later biography of this parish priest of Doneraile attest to this fact. The reaction of the Irish clergy to the REVIEW was likewise natural; their love of culture let them see the vista envisioned. "Their fearlessness in exploring truth," Doctor Heuser recalled, "set their eyes instinctively on a horizon extended by sympathy, unclouded by prejudice. In their selection of literature, this was particularly verified."

Doctor Heuser desired to cultivate a true sympathy. To him intolerance was intolerable. "Use a Protestant Bible to confute Protestants, if they will not accept your Catholic version. Do not blame a man for his conclusions; go back to look at his premises and then at his laws of reasoning. Protestantism and persecution are alike: they both start from wrong premises and follow false deduction. Remember that if you learned as true what you now know to be false, you would likely be just as rabid in your conclusions as those who oppose the Church often are. Be as careful with your personal differences. Maybe the other man is right. Certainly, both men in an argument think they are right or there would not be an argument. Always see how far you can go along with your opponent instead of how far apart you can get." This sympathy, kindness, humaneness, if you will, or rather, as the Doctor willed, this genuine priestliness assured understanding in his contact with all manner and types of priests. His own deeply spiritual and self-disciplined life led him to appreciate the problems which beset those under the vow of religious obedience as they awaited requisite permissions or observed imposed strictures.

To read into the biographies of Sheehan and Heinen is to interpret Doctor Heuser's regard for his brother priests affiliated with the dioceses. Prelates, professors, parish priests, religious and lay specialists could send brain children to his editorial nursery with full trust and confidence. Doctor Heuser's attention was never niggard, nor were his views passés. He spoke to his class, as well as wrote, with admiration of a parish priest

who " chawed " tobacco with prisoners that he might gain their confidence for confession. He extolled baseball and other sports not only as tonics but as so many additional levers which a priest might use, even in conversation, to help him lift souls to God. "An afternoon nap," was among his approbanda, if not desideranda, for a parish priest, because it broke the double day of his ministry and brought him renewed vigor to wrestle with the evening's problems. " People who call at the Rectory at night usually have important matters to discuss and the priest must be clear-minded, mentally equipped to deliberate and advise," was the ratio of his suggestion. Disappointment, mistakes and misfortunes were refined by his optimism into lessons to be learned, principles to be evolved, cautions to be taken.

" Look for the beautiful in God's creation," Doctor Heuser passed on to his pupils. "Artificial beauty may be skin-deep, but true beauty reaches into the soul or into the very act of divine creation. Admire beauty, but thank God for it or him or her. Appearances are deceiving; seek the true beauty — beauty of soul is what counts in human beings. Remember God gives the face and features, but every man makes his own countenance and that is where beauty, beauty of life, is reflected."

Father Heuser's generosity was not limited to his pocketbook. His reminiscences abounded in grateful tributes to his co-laborers and to others. In addition to the names of Father Siegfried and Mr. Galbally, that of Monsignor H. T. Henry recurred to receive compliment on the " pretty turn of his pen to put poetry into what had been prosaic." In early days, Rectors of Catholic High Schools and clerical Doctors of Literature were not so plentifully positioned as later and the prestige which such patronage brought to Church and civic activities increased demands which taxed even prodigious energy. Doctor Henry's identification with many enterprises, added to his busy days of directing a boys' school, instructing ecclesiastical students in English, Rhetoric and Sacred Eloquence, training a seminary choir, membership on the Diocesan Music Committee, and other activities, might patently preclude the invoking of the Muse or halt further development of the sacerdotal scholarliness for which he was noted. In fine: " That would be the conclusion of those who did not know Doctor Henry; but," in the words of the REVIEW's Editor, " his ever ready response to any request

I made of him was another proof that the best way to get something done is to ask a busy man to do it."

Among all those, however, to whom the REVIEW was indebted and with whom the Editor shared his success, Doctor Heuser would have first named the Reverend Francis P. Siegfried, his friend of the years and fellow-professor at Overbrook. His pen and his philosophy were at the constant disposal of the REVIEW. Like the Editor, he was frequently nameless between its pages. Both were content to contribute to the universal, undivided priesthood whatever glory might be reflected from their work. Sufficient recognition for them was contained in the REVIEW's guarantee, "for priests, by priests, about priests". A Damon and a Pythias, Thomas and Augustine, Father Siegfried and Doctor Heuser arrived at the same goal, Though divergent in approach, each was prepared to pledge himself for the paths or to approve the methods of the other. Unconsciously, each vied with the other in acquainting an interested pupil with the abilities and achievements of the other; each was extolled by the other as the ideal worthy of emulation. In another respect, too, they were as alike as two peas in a pod. Each was unstinting in distributing credit and unsparing in disclaiming it for himself. "The eyes are the windows of the soul," Doctor Heuser frequently recalled, and, in his case when he spoke of "Father Frank," words were not necessary to unshutter the light in his heart.

The first Editor of the REVIEW would sanction this deviation from himself as the main topic to include in centennial memoirs some vignettes of this "alter ego". What Father Siegfried's position was in the pioneer years an older raconteur will have to recount. If, later, he was not precisely in charge of book reviews, he devoted much time to this department. Each afternoon found him devoting the accepted siesta period to book reviewing. At his back was the *Summa*, the thesaurus in which he sought terms of clerical language to evaluate the day's literature. Hour upon hour of careful reading would be compressed each month for the columns of the REVIEW. He was slow to commit himself and would formulate conclusions only after due deliberation. But once his pen touched the paper, his thoughts took wing and frequently his script sped into illegibility. He knew that his typesetters and proof-readers must need have

patience and charity. When a student " was able to decipher my hieroglyphics and to type my work," Father Siegfried generously acknowledged, " my output was increased and instead of frowns there were smiles in the office of the managing editor." He little suspected that the scribe, as he traced in the copy the search for synonyms and aim for accurate expression, stole at the same time many lessons in phraseology and in painstaking precision. For example, a modifier or a verb might be crossed out and a substitute written above it. This process would be repeated five or six times, even into the margin of the sheet, each effort shading more delicately the meaning intended. Occasionally, there would be a return, as if through frustration, to the word first chosen. Honesty in matter kept pace with clarity in manner, for book reviews were neither cursory nor captious.

Here as elsewhere the *leitmotif* of the REVIEW prevailed. " Commend contents, if possible; " " Praise at least something—style, format, index, bibliography, timeliness of publication; " " Designate discrepancies with consideration; " " Suggestions should supplant denunciations; " "A book in review is a visitor paying a call—compliments precede criticism; "—would be the gist of Father Siegfried's instructions on book-reviewing.

One of Father Siegfried's penchants was to stir up a student's interest in the work of catechetics. Despite the trend away from the intellectualism of the sixteenth century, Father treasured a holy regard for the accepted formulae. On one occasion a student referred to a recent publication as a fuller explanation of the " trite " answers of the Baltimore Catechism. The master read the report and came close to a verbal explosion. " Trite! trite! trite! They are consecrated phrases! Pshaw! pshaw! Why, my dear boy, those questions and answers are crystallized gems of wisdom." Then followed a discourse on the Council of Trent with its prolonged debate over terminology and the student was enjoined to read carefully the history of that Council to get the background of Baltimore's usage. " Trite! trite! trite! pshaw! my! O my! " rang in the young man's ears like the echo of a heresy past recanting.

Other thumbnail sketches of Father Siegfried's activities would reveal that a comparative study of St. Thomas and Dante was for a long time his chief literary diversion. Fidelity to " copy " for the REVIEW probably procrastinated the final touches which

would have brought it out of manuscript. Planning lectures and activities for the Catholic Summer School was another of Father Siegfried's winter assignments. His reminiscences, more penetrating than Doctor Heuser's, were closer to home. Many of his pleasing stories, anecdotes or experiences were seasoned with regret that the handing down of incidents of present-day history depended almost entirely on oral transmission. "An historical Church has to be history-conscious," he said. In foreseeing mounting requests for research material, he hoped that future historians would have within access more than second-hand memoirs which, like pressed flowers, would offer little color and would be without fragrance.

To Father Siegfried's mind, every institution, parish, diocese has its aura of memories arising from names and dates in its history. Projecting himself into the day when historical and biographical sketches would rival fiction in popular appeal, he looked to a movement, especially among seminarians and priests, to capture the fleeting impressions, experiences, eccentricities if you will, which in most cases follow a priest to the grave, and at best rarely survive a first anniversary requiem. These fugitive stories might be sheltered in a seminary or other institutional library for consultation (as history, not necessarily as hagiography—to steer clear of an accusation of "household canonization"). If uncalled for otherwise, at least the recollections would afford education, maybe edification, too, for a random reader. Father Siegfried's own repertoire was replete with mosaic accounts of Monsignor Corcoran (to him, "the great"), of Bishop O'Connor of Omaha, Bishop John Fitzmaurice, and of others from whose lives Overbrook had been builded, while not infrequently sidelights would be flashed upon other figures to reveal them more life-like than history usually protrayed them.

Mayhap the REVIEW's present request for contributions may uncover similar etchings. Mr. Galbally, at the death of Doctor Heuser, and more recently Monsignor Henry, blazed worthy trails in this pursuit, the one with the eulogy of the Editor, the other with stories of him and his REVIEW. To the Monsignor, as to a natural source, to-day's editors turned with the December request for information. The reward was to have the January number bring back Doctor Heuser in delightful and intimate rôles. Remarks submitted in this paper are by no

means intended as addenda to contributions so scholarly and complete. On the contrary, they mark an attempt to show another facet of the same gem, the esteem of those who sat at the feet rather than at the elbow of the REVIEW's Founder and of his friend, Father Siegfried.

To return to Doctor Heuser himself, after this digression which he would have sanctioned, maturer reflexion revisions him as a professor never wholly separated from the broader outlook of his editing. From Scripture study his alert mind would extract scholions which his pupils treasured for the days of their ministry. Students in his classes (from "Herman Heuser's Hermeneutics"—to quote one of his still living confrères—on up to Exegesis) who may have found him tangential, concede, nevertheless, that he clung to a literal obligation of the term *educare*. If at times it was the lesson rather than the listeners that he drew out, there was always the motive that his boys might be the "omnia omnibus," and become more than stilted exponents of texts and fragments. He knew full well that not all, not many, of his pupils would occupy professors' chairs and that the favored few would be afforded expert instruction later. Accordingly he made an effort to keep in mind the needs of the many. His digressions successfully disguised his effort to fill up the lacunae of formal curricula. Soon his priests-to-be would commence to have "the edges knocked off," and his forewarnings were to prepare them that the same process might not at the same time "crack the grain". To refer to stenographic notes for a few examples: "God the Holy Ghost, as Author of the Bible, uses as instrument a pen or chisel, only with this difference—His instrument is intellectual and has a will. He moves that will in harmony with the illumination of the intellect. God is like the sun shining on the earth, producing both flowers and vegetables—the rose and the onion—each for the good and each according to its purpose. So, too, with the writers of the Bible. Isaias, a master-mind, produces a masterpiece of literature under divine inspiration. Amos, a farmer or countryman, uses commonplace expressions. He, like Isaias, is illumined and inspired, but chooses similes from the life of the farm. This, too, you will find in your priesthood. Redemption is God's handiwork, a divine masterpiece. Remember that the priests, perfect or not perfect, whom you meet, whom you

assist, have been selected as God's instruments in a living inspiration. God knew what He was doing when He selected them. Sometimes an artist has use for a long, slender brush for lining or a delicate one for shading; sometimes he needs a short, stubby, unattractive, coarser brush for painting a background. God makes use of many and of all kinds of men, of priests, to complete His canvas of salvation. Some people never would be reached by scholarly, ascetic-appearing priests; many others might be repelled by a more blatant, blunt type of clergy. God has styles and varieties of priests to suit all whims and fancies, to adapt themselves to all manner of places and peoples. Try to be of the finest texture, but, if at some time, you are a victim of boorishness, of dyspepsia, or simply of old age, remember that your pastor or the other priest concerned was selected by God the same as you were. You may be an Isaias, he an Amos, both are for the same divine purpose: to manifest God's love."

Notes from another class lecture yield: "Religion is the most gentle thing in the world. It makes the gentleman. Instinctively, it begets gentility. As priests, do not be ashamed to be known as religious."

A final sample of his moral cullings yields the following: "The whole Bible is intended to draw a picture of the history of Christ. The picture from the Old Testament is the picture of Christ in shadow. As the sun just before midday casts a faint shadow, then at midday a clearly perfect one, and, then, as it goes down, one perfectly outlined and featured, so it is with the shadow of Christ. It should be the same with a priest: the older he gets and the longer he has been a priest, the more perfectly should he shadow Christ. The youthful Christ of the crowds and hosannas gives place to the Christ consummating His mission, sorrowful unto death, as the priest heals or contacts suffering. The last years of the priest anticipate the resurrected, victorious Christ whose work is the glory of our priesthood. You will project the shadow of Christ; keep it clear and discernible. Do not let the allurements of youth, the worries of the ministry, the eccentricities of advanced age distort that shadow."

By the same token, in the editorial sanctum, Doctor Heuser's zest for practical applications evidently was guided by the professor's preciseness. It would not be amiss to surmise that

in sifting chaff from wheat for his readers he thought of his tasks as an extension-correspondence course in pastoral preparedness. In generous encouragement for brother priests, he was disposed always toward any stimuli which would produce a more fruitful apostolate. Small wonder, then, that his REVIEW partook of his personality. It has been a forerunner, probably an uncredited progenitor, of publications which deal with particular problems of clerical life. The *Acolyte, Homiletic, Ecclesiastical Arts, Orate Fratres* and a veritable plethora of Mission, Devotional, Educational and Institutional periodicals deal deftly with topics to-day which the readers of a past generation sought mostly in the REVIEW.

The REVIEW anticipated the day of specialists. It was not destined for any narrow confines, but espoused a breadth of view to be kith and kin with the richer, more rounded, if less specific, knowledge common to its average readers. Academic dissertations, directions for confessors, discussions of pastoral prudence or practice, principles for preaching and praying, law and liturgy, with an occasional novel or lighter essay, all might be within the embrace of the REVIEW. Doctor Heuser was not a specialist, neither was the REVIEW. For them both, the priest on the firing-line was to be prepared for every emergency. Each year's REVIEW was planned for this purpose. A subscriber, when time or position permitted, might delve into studies of earlier predilections or might take excursions back to theses slightly altered, by newer authors, since his own seminary day, and at the same time he would be kept current with the recent decisions and general discipline affecting his profession.

It is much easier to converse about Doctor Heuser and his REVIEW than to commit incidents concerning them to writing. Those who read this account are asked to cast an indulgent eye on the offering: those who knew Doctor Heuser will borrow from their own experiences to give substance to the shadows in these stories; those from whom acquaintanceship touched only his name or fame are reminded that the REVIEW requested memoirs. It aspires to do homage to the Founder of the REVIEW and to his friend, two grand old men, gentlemanly priests true to the finest traditions of Overbrook. They walked the paths of saints, but their introspection never forfeited proper interest in others; their contemplations did not lessen their consider-

ation for those less fortunate spiritually. They are brought together here, "Poppy" and "Siegy," as they were in life, as they are in the memory of those whom they led to the Altar.

Without doubt, this Golden Jubilee year will yield many retrospects of the REVIEW's building. For many this publication spanned the stretch between seminary days and rectory evenings. In that arch, Doctor Heuser was the keystone, but there were many voussoirs of whom also much could be written. This class might include all who gave the Founder encouragement; the ecclesiastical authorities who did not disapprove; even some few priests who were not *en rapport* with the movement. "They had their own privileged notions," Doctor Heuser once remarked, "but they were big men, too gentlemanly to condemn the effort simply and solely because they willed not to commend it." He was grateful to them for the impetus of their silence. The amassing of advertisers and subscribers, contacts with contributors whose coöperation meant much in leaner years, early vicissitudes of publishing, and the like are tidbits for the discussion suggested by Monsignor Jansen. Above and beyond all others, the makers of the magazine and their faithful friends who never wearied of furthering the best interest of the REVIEW should personally or through the words of others brighten our enjoyment of their golden exploits. Indeed a full volume could be written. Many could acquit this commission most creditably, at least, many others could dip their pens more deeply to widen memory's ripples. Treasures sent ashore would interest historians of to-day and engross those of the future.

Nor will the work be less a labor of love. Thoughts of the Ideal Priest will be present and pertinent to recollections of Doctor Heuser and Father Siegfried, faithful followers in His footsteps. For the gift of their talents to the REVIEW each has earned a hearty *Salve!*, but each, in well remembered character, would rather covet as reward a heartfelt, prayerful *Ave!* Their deeds are their monument; on it are chiselled words of inspiration and encouragement.

CHARLES CROSSON.

Philadelphia, Pennsylvania.

Analecta

RECENT PONTIFICAL APPOINTMENTS.

Protonotary Apostolic ad instar participantium:

17 July, 1939: Monsignor John P. McGuire, of the Diocese of Rockford, Illinois.

21 July, 1939: Monsignor Patrick H. Durkin, of the Diocese of Peoria.

Domestic Prelates of His Holiness:

22 May, 1939: Monsignor William G. McMillan, of the Diocese of Rockford.

23 May, 1939: Monsignor John McRae, of the Diocese of Alexandria, Canada.

5 June, 1939: Monsignors Harry A. Quinn, William E. Mackessy, John William Dowling, Thomas Gibbons Smyth, Edward Patrick McAdams, Lawrence John McNamara, Louis O'Donovan, James A. Smyth, John I. Barret, John Montgomery Cooper, Robert Joseph Achstetter, William Albert Toolen, Charles Francis Morrissey, Philip B. McGuire, Joseph M. Nelligan, Edwin L. Leonard, Louis C. Vaeth and Charles R. O'Hara of the Archdiocese of Baltimore.

9 June, 1939: Monsignor James W. Bulger, of the Diocese of Davenport.

23 June, 1939: Monsignor A. Scarpati, of the Archdiocese of Baltimore.

24 June, 1939: Monsignors Joseph L. Andrieux, and Vincent J. Ryan, of the Diocese of Fargo.

15 July, 1939: Monsignor William Van Delft, of the Diocese of Belleville; Carl E. Frey, of the Diocese of Cleveland.

11 August, 1939: Monsignor Leo Binz, of the Diocese of Rockford.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE PSYCHOLOGY OF TEMPTATION, OBSESSION, AND POSSESSION.

Diabolic temptation, obsession, and possession is a matter of Catholic experience, of Catholic history, and especially of Catholic Faith. The Word of God reveals to us the existence of these malign spirits, these enemies of man and haters of God. The Church, in her Breviary and Missal, and especially in her manifold blessings in the Ritual, impresses on us how she realizes the existence of these spirits of evil, and how she is continually warning and blessing us against their baneful influence. So to sincere and intelligent Catholics the existence of devils is patent and their malicious activity is more or less palpable.

In fact, as we see in the lives of the Saints, the more we live in the spirit and glorify God and help our fellow man, the more we realize that our adversaries, the devils, are always on the prowl for the ruin of man, not only in body but especially in soul. Christian painters may picture them as ugly imps, but we know what they really are—powerful spirits of evil. Their existence and activity are clouded in the mystery of iniquity, but we know from our Faith they are here in this world, mysteriously acting on us for our trial, and, if we conquer, for their further extrinsic punishment. We are called to win places of joy and beatitude, which they in their pride and foolishness failed to get; and so they are drawn up in battle array to see we do not succeed where they failed. Their pride, their hatred of God and man are set to prevent us from struggling out into the free gladsome life of the spirit and of truth, and on to what they have lost—the eternal hills of joy. This is figurative language, but it expresses a grim reality.

There is a vogue in intellectual circles, affected by the miasma of materialism and naturalism, to pooh-pooh the existence of evil spirits and of hell. But all this pooh-poohing will not annihilate these terrible and lasting realities; it will only throw the pooh-poohers off their guard, and make them, all the more easy prey for the pooh-poohed. It is terrible to think of; but we cannot make light, in any respect, of the Word of God, and ultimately get away with it.

There are three lines of activity of these evil spirits which should be very helpful for us to consider with relation to modern psychology, viz. temptation, obsession, and possession.

Temptation is the luring away from the life of the spirit, from the doing of the will of God. Sometimes it may be purely natural, but it is ordinary Catholic doctrine and experience that it may be produced or at least intensified by the devil. All temptation should be resisted by the spirit of man. So for practical efficiency it is well to act against all temptation as if coming from the devil. Because, whether we are right or wrong in our diagnosis, our ignoring and resisting the temptation will be all the greater and more successful when we remember that these temptations are not merely from poor human nature but from the spirits of evil. Modern psychology is deficient here, and the worst of it is that a great number of its practitioners are positively dangerous and harmful to souls. Some of them will persuade sorely tempted souls to give in to sin to avoid the danger of a neurosis. What balderdash in the name of science! as if yielding to sin ever cured a person of his mental trouble. It is against the light of experience, of history, of reason, and especially of Faith. It is diabolic, it is sinning against the light, and worse, preaching it. The best cure for temptation is resolutely ignoring the tempter, and making of it an occasion to turn to the worthy things of life. Thus there will be no dangerous suppressions nor developing of inhibitions, but a wonderful sublimation of psychic energy that will train the will to stand up with iron resolution against sin. This is a splendid spiritual exercise; and if we are believers in exercise for the body, why should we be disbelievers in it for the spirit of man? Every conquering of temptation is the spirit's declaration of independence against subjection to matter or to the devil; it is a deeper entering into the life of the spirit. Of

course materialists and atheists will not admit this. They dare not, for, according to their unfounded dogmas, they must resist the very idea of spirit and all its powers and achievements.

To know better the psychology of temptation should make for a more efficient discernment of spirits. Information may come into the soul the extraordinary way by means of infused ideas, or by the ordinary way along the nerve paths to our psychic reactions. The first way is out of the question here, because God does not work miracles to give the devils a chance to tempt us. Like the outside world and even our own bodies, they must call us up through the nervous system. Ordinarily natural stimuli, such as vibrations in the ether or in the air, etc. actuate activity along the sensory tracts to the cortex of the brain and then follow our psychic awareness. That is the natural process, and we are not assuming anything miraculous when the devils act upon us. In some way or other they produce or intensify this nerve activity. This is not hard to understand when we remember Christ referred to their leader as the prince of this world. They know more about matter than we do, and in some way they can start these various stimuli, or take the place of them to stimulate our nervous system, and thereby produce or intensify all the varied nerve activity that is behind sense-consciousness.

This means temptation; and anyone who is in earnest about living in the spirit and about doing God's will is perfectly aware how numerous, how intense, and how varied may be these temptations. They are generally in the field of consciousness, though they may be even in the subconscious, or, perhaps more accurately expressed, beyond the fringe of consciousness.

This ever living, ever varying consciousness of ours, psychologists compare to a field of light on a screen. What we attend to more or less deliberately is in the focus of consciousness, what we are more or less aware of is in the fringe, and what is influencing us, though we are not aware of it, is beyond the fringe or in the subconscious. All this of course is generally natural; but the devils may mix up in it, and then we have ordinary temptation.

Sometimes, for some reason or other, our heavenly Father in His beneficent providence may allow these devils to go farther and to bother us well nigh continually either consciously or

subconsciously, and then we have what are called obsessions. I am not saying that all obsessions are from the devil. Many may be purely natural, from some functional or organic trouble in the nervous system. I do say however that some are diabolic, and it is quite likely that this happens more frequently than we are apt to think in these days of widespread philosophic naturalism and materialism. Fixed ideas, phobias, manias may be frequently merely natural, but whether natural or diabolic or from both sources, the remedy against the diabolic is the best psychic cure for all other obsessions, if these latter are curable.

There is a kind of obsession where the sufferer is aware of an outside intelligence dealing with him. He is not in delirium, and yet he is absolutely certain of this intelligence. Split personality is a word from material psychology to cover this phenomenon. And most of us fall for this word, though we know that neither person nor the spiritual consciousness of man can be split. The materialists and the atheists need such a word to avoid noting evidence of a spiritual world. When it is fairly evident, however, that the sufferer is neither in a dream nor in a delirium, this, to the writer, is obviously a case of diabolic obsession. In his limited experience and opportunity he has acted on this conclusion, and he has proved it works. On more than one occasion, after doctors had exhausted all their art of psychotherapy, he has delivered such sufferers from an insane asylum, and sent them back to their normal life of usefulness.

The cure for diabolic obsession is the same as for ordinary temptation. The patient must ignore and resist it with the iron power of his will. To get the attention of the soul the devil will resort to every sort of trickery and deception. He may pose as some wonderful individual, perhaps some outstanding character of history. He may even act as an angel of light, he may even solemnly declare he is Almighty God. The cure is to convince the sufferer he is foolishly allowing the devil to influence him, and he has the obligation to ignore and resist courageously all this diabolic humbug. The writer has had experience with such cases. By making them realize that the activity was diabolic and consequently their obligation was to ignore it all, with boundless courage and hope in God, they have conquered the devil, to their own great reward, to a greater realization of the spiritual combat, and to a deeper insight into

the heinousness of sin. A soul that has gone through such a trial—and sometimes it may be most terrible—and with God's help has conquered, becomes utterly humble and clings to God by the steady and powerful exercise of the virtues of faith, hope, and charity, and, if faithful, is out of the tunnel on the highroad to a higher and grander supernatural life.

But the tragedy to-day is, we act entirely on the principles of material psychology. Like the atheists and materialists we ignore the reality of diabolic activity, with the consequence that these poor sufferers from diabolic obsession are classed with the merely insane. Many, perhaps thousands, never get the real Catholic treatment and they end up as reckless atheists, or despairing suicides, or drag out in insane asylums an existence of despair, sometimes even for years and years.

Some months ago I was surprised when I read in this REVIEW an article setting forth that statistics show that the incidence of insanity is greater among priests and religious than among the ordinary run of single persons in the world, and I was still further shocked at the writer's explanation. The Church, he says, and the religious orders get their vocations from the religious-minded, and there the percentage of neurotics is higher than in the general average of humanity. A materialist or atheist some day might turn this against religion, and a good Catholic might take this as an insult to the hierarchy and the orders, after all their careful efforts in selecting candidates for the religious or ecclesiastical life. The whole trouble was that the learned author did not make an effort to distinguish between the insane and the diabolically obsessed; and it fits in with Catholic experience, asceticism, and doctrine, that the religious and clergy are more exposed to the venom of the demons than the ordinary run of humanity.

It is evident that what the Church needs is not more and more psychiatrists, but more and more spiritual directors with a deep knowledge of the discernment of spirits and a practical skill in its application. Every Catholic institution for mental cases should have such a priest to sift out the diabolically obsessed and cure them, not corporally but spiritually.

The third phase of diabolic activity which we are considering is possession. Here the devil is not only bothering persistently and powerfully the sense consciousness of the sufferer,

but he has taken charge to a great extent of the motor nerves. Possession is comparatively easy to detect. There are external manifestations showing conclusively the diabolic presence, such as superhuman strength or relatively superhuman knowledge. These cases are rare and are for the exorcist, who should follow strictly the instructions of the Ritual. Once he is assured of the devil's presence he should go on with the exorcism, and not be carrying on useless and sinful conversation with the devil, perhaps to the great scandal and deception of his helpers. The devil is the father of lies, and the exorcist should not make himself a formal coöperator with the devil when the latter makes the sufferer the innocent mouthpiece of his lying and malevolent and injurious revelations. Neither should the exorcist nor anyone who has accidentally heard these diabolic revelations become the devil's broadcasting station. In regard to these matters mum's the word.

I know that all this treatment will seem fantastic to the materialist and to the atheist. But it is certain that after all their balderdash has had its vogue, the Catholic Church will still be treating souls by the methods which she received from Christ, which methods down through the ages are being more and more understood by men of the spirit and by men of God.

Psychology, or perhaps we should say neurology, in its place, has and will achieve much for the benefit of nervous systems functionally or organically disordered. It must, however, remain within its field, otherwise it will only injure itself and do incalculable harm to countless sufferers from diabolic activity. When the doctor knows when to hand the patient over to a skilled spiritual director, and when the spiritual director knows what cases he must not touch, the ideal treatment will be reached; and there is no reason why this is not attainable in all our Catholic institutions for mental cases.

The Catholic Church has nothing to fear from true scientific psychology. In fact, of all the human sciences it should throw the most powerful intellectual radiance on the Catholic philosophy of psychology. This, however, will be long in coming to pass, if our leaders in thought, authority, and influence sit idly by, while the confessors of materialism and naturalism have their sport of popgun shooting at the monuments of Catholic thought and practice, to the scandal of Christ's little ones and

to the ruin of countless obsessed persons, all because these latter in their agony with the demons were denied the wise and sympathetic treatment that comes out from the heart and mind of Christ, and is applied by the learned and skilled ministers of holy Mother Church.

THOMAS MARTIN.

DON'T MENTION PEACE.

The most depressing aspect of the war now in progress is not its destructiveness but its futility. No matter what the outcome, it will not relieve the tensions which brought it on; it will not cleanse the soul of Europe; it will not prevent future wars. What must chill the soul of any thoughtful youth answering the call to arms in England or France to-day is the thought that the sacrifice of his life's blood will be in vain. Even if the Allies should win decisively over Hitler, as now seems unlikely, what worthwhile and lasting benefit would be conferred on Western mankind? In the event of such a triumph, the Allies would probably want to annihilate Germany, as the Romans annihilated Carthage; but that could not remove the evil which bedevils the soul of Europe. The war is scarcely a month old, and already we are weary of the shallow claptrap being written about it. In the columns of even the best correspondents, the issues seem to have no more depth and history than a problem in checkers. You would imagine that only the Westwall stood between Europe and its redemption—the modern habit of resolving everything into a mechanical problem. By now even an intelligent high-school boy must be clamoring to know what *is* the trouble? What makes war inevitable?

In answer it would be nice to trot out an ornate Spenglerian theory instead of a truism; but, unfortunately for the Catholic essayist, the profoundest truths are all truisms. St. Matthew's Gospel is one long series of truisms preached by the Author of truth. Nor are there any brilliant improvizations in the Penny Catechism. Its sole merit is that it fits the realities like a glove. Catholic authors should take a tip from Chesterton and write detective stories as a sideline. For all the verve and paradox, his serious works are simply the Catechism extended, and he would be the first himself to proclaim the fact. But the in-

ventiveness of a gifted mind, or what Cicero happily called *ingenium*, simply will not be stifled. Genius must improvize or die. Chesterton avoided the sin of Rousseau and Marx by annexing the detective story as *lebensraum* for his ingenuity. Since no one takes such literature seriously, he could be as inventive as he like without imposing on the wishful thinking of mankind.

To get on, then, with some truisms regarding the war in Europe: Rosalind Murray in *The Good Pagan's Failure* speaks of the "deliberate transference of all interest from other-worldly value to this-worldly, which has been taking place throughout Western Europe for at least the last four centuries of our era". Wars of ever-increasing size, fierceness and futility have been the coëfficient of that development. She further remarks that "where our treasure is, there is our conflict". Nations go to war to get or to hold what they greatly cherish; and since material values are the order of the day, wars are inevitable and talk of peace illusory. Man is never so energetic and insatiable as when pursuing what he considers his supreme happiness; and the more this was identified with material well-being, the more inevitable wars became. For materialism is the matrix of war.

One reason is that the sum of material values in the world is limited. There are enough to satisfy the needs of every nation, but not enough to satisfy every nation's greed and vainglory. A dozen lamb chops should make a generous meat course for a family of four, provided the members are concerned only to sustain life. But if one is a glutton, there will be aggression at the dinner table and mother's efforts at appeasement will fail. The material wealth of earth is ample to support the vast human family in decent circumstances as long as gluttons don't grab off more than their needs.

Which at once calls up the second reason why materialism breeds soldiers as a stagnant pool breeds mosquitos. For gluttony is to lose sight of the end and become engrossed with the means; it is to make an end of the means. Only by keeping the end clearly in mind can we hope to be temperate in using the means. God supplied us the material wealth of the earth that we might keep body and soul together, support a civilized existence befitting our nature and work out our eternal salvation; and

generously has He provisioned us. Adam and Eve were not set down in a dust bowl. But material resources are meant to subserve the spiritual ends of mankind, and only by keeping those spiritual ends clearly in mind can the riches of earth be evenly distributed.

Moreover, by stupidly transposing means for end and making our primary happiness consist of material well-being, the materialist contradicts the nature of mankind. For he proposes a limited object to the illimitable cravings of the human spirit. Once persuade a man where his chief happiness lies and he is likely to go after it with a vengeance, as witness the almost frenzied exertions of the saints. Fancy telling a saint to be satisfied with a mere competence of sanctifying grace. But in every man there lurks a feeling that the object of his supreme happiness should be infinite, and that consequently no bounds must be set to his attainment of it. Even the dupes of materialism are haunted with intimations that their supreme welfare and final destiny are Divine.

And so if men are deluded into seeking their happiness in material things, they are sure to go after them with might and main; with the result that an even distribution of the earth's resources — the first requirement for lasting peace — becomes impossible. For we do not submit goods of soul to measurement. Even the ancient Stoic phrase for moderation implies as much by speaking of " modus in rebus " or moderation in material things. What else could it mean? We don't usually counsel a fellow to be moderate about acquiring truth, wisdom, holiness or heaven. We remember too well the insatiable longings of the saints after God. "As the hart panteth." Anyhow, since material riches are sorely limited, only a few in any generation can achieve the prosperity of Crœsus. But if material well-being is to be the source of happiness, everyone must aim to be a Crœsus, and strife becomes the element of mankind.

But if the race could be brought to seek its happiness in spiritual values, the need of war would disappear. On the spiritual plane, the affective and acquisitive energies of human nature can operate at fever pitch without friction or strife; for of spiritual values there is infinitely more than enough to go around. Whereas a material thing, like an acre of land, must belong to one person or group, a spiritual thing, like a discovery in science

or a strain of great music, belongs to the race. A truth is not drained like an oil well, no matter how many exploit it. A thousand persons cannot till the same acre, but they can enjoy the same poem or sunset. " Encirclement " is out of the question in the world of the mind. The teacher dispenses knowledge without diminishing his own stock, and rejoices to see a pupil's learning become as great as his own. The imperial minds of an Aquinas and a Dante alike strive after all truth, and yet there is no imperialist war between them; both could live side by side at peace, in the same town or the same generation. When John Keats happened on a translation of Homer, he felt like a discoverer at whose feet suddenly looms a new continent or an uncharted sea; and it would not have lessened his rapture to be told that every Athenian schoolboy had been there before him. Every man can be a Columbus in things of the spirit, and no genius need go begging for an empire of the mind.

In Scholastic terminology there is a word which packs a world of meaning. It is the term " intentionaliter," to describe how the mind reaches out and grasps reality. To know a thing is to possess it: but how? The mind can only act conformably with its nature, which is spiritual; and therefore it grasps its object spiritually, " intentionaliter," by means of concepts and ideas. Concepts are the fingers of the mind. A certain teacher would illustrate this with his watch, assuring the class that his mind grasped the fact of the watch, that the watch was inside his head. But no need to summon a brain surgeon, he hastened to add, for the watch was only there " intentionaliter," by means of a concept. " Quidquid recipitur, recipitur secundum modum recipientis." Indeed he went so far as to invite his pupils to take possession of the watch; which they eagerly did, for it was an elegant timepiece. After which they lounged placidly, their minds swelling with the pride of ownership. But if he had been a materialist professor and tossed the watch physically into their midst, he would have caused a riot and no end of black eyes and bloody noses. Wisely he kept their acquisitive fervor on a spiritual plane and avoided war.

But aren't all our dearest possessions held " intentionaliter " or spiritually? How else do we hold a friend? Separation, however distant, need not weaken his loyalty, and absence, how-

ever long, only makes the heart grow fonder. A lonely tyrant might conceivably get companionship by having persons chained to his chair: but you cannot pinion friendship if it chooses to fly away. You hold your friend in the bonds of the spirit or you hold him not at all. In other words, the deepest joys of life are derived conformably with our spiritual nature. When a materialist, accordingly, exalts material values as the main source of happiness, he flouts the exigencies of our nature and the plain facts of the human heart. No wonder he produces the unutterable gloom of our times. What's more, the spiritual unites souls, whereas the material divides them. Love of parents, a spiritual thing, unites members of a family; the father's estate, a material thing, often sets them at one another's throat.

Therefore it is idle to hope for real peace at the hands of the present managers of Europe. If they were dealing with pawns on a chess board or mechanical robots, we might look for a successful formula to come of all their pompous palavering; but they are dealing with human beings, whose real nature their besotted materialist minds cannot understand. They might construct a mechanical peace as they did at Versailles, the futility of which is now so painfully evident; but they cannot construct a human peace, a Christian peace, the kind of peace for which the Holy Father would have us pray. They choose to regard "Hitlerism" as the taproot of the war now flourishing, oblivious that it is their own groveling materialism which rushes Europe to its doom. This is not to flatter them with being the originators of the materialist outlook. There isn't enough creative intelligence among them to originate anything, let alone a philosophy. To quote Rosalind Murray again: "It is not any less insistence on material progress that differentiates contemporary society from its immediate pre-War (1914) predecessor. That insistence they have in common. What is different is the complete rejection of every other value of any kind, the denial of all immaterial quality to which our pre-War culture still attached importance. The last vestige of non-material value has now gone." The present generation, then, did not set up the materialist standard of value: it has merely carried it to its absurd conclusion. Its bid for fame rests on having forced Europe into final bankruptcy.

Catholics believe that man's supreme happiness and final destiny are to be found in God. The Church, therefore, proffers Infinite Good to the hearts of mankind, and not the miserable husks of materialism. On the supernatural plane to which the Church is ever beckoning us, a thousand human races could ply their acquisitive energies to the utmost without ever exhausting the light and grace of God. What is so aggressive as sanctity, and yet there is perfect peace and harmony in the communion of saints. There at last is the classless society; there is communism *par excellence*. But the materialist is too stupied or too perverse to respect his own nature, the spiritual import of its yearning. He doesn't realize that his heart's abyss calls out to the infinite abyss of the Godhead, and not to any mudhole of material value. He forgets that he was made for God and cannot know genuine peace apart from God. Justly he deserves that rebuke from the " Hound of Heaven ":

> And is thy earth so marred, shattered in shard on shard?
> Lo, all things fly thee, for thou fliest Me.

He would have us seek for bliss in material well-being, as one might toss a measly bone into a kennel of ravenous hounds; for of course material values bear no parity with the immeasurable cravings of the human spirit. Materialism fain would feed the multitudinous race of men with a few loaves and fishes, forgetting that only Christ can work the miracle of multiplication. Only the Church of Christ can so serve mankind that every soul can have its fill, and peace—the peace of spiritual plenty—descend upon the nations.

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SACERDOTAL SALESMANSHIP.

UNNEIGHBORLY NEIGHBORS.

There is a pertinent and wise saying of the Holy Ghost in the book of Proverbs (27: 10), in which a few of us do not take much stock: " Better is a neighbor that is near, than a brother afar off." We seem to be animated with the same idea as the heathen Japanese: the more we can grab from our neighboring parish, the better off those poor people will be. In the

meantime the Chinamen resent the altruistic motive very much and fight for dear life to retain their possessions.

Do these disagreeable priestly neighbors ever think about how much God is benefiting by their attitude? If ever a sacerdotal misdeed is based on purely premeditated selfishness, it certainly is this poaching on another's preserves. Even most of the business concerns have finer ethics in this respect than some pastors.

Canonical rights are well established and defined in nearly every case. Why then this squabbling over limits, this fighting over fees, this bickering over technicalities? In no instance is it done " ad majorem Dei gloriam ". God and His interests are not even considered, otherwise these situations could not arise. The only definite and positive result of neighboring pastors not getting along is harm to religion.

Of course we can understand a poor little country pastor who has only a few weddings and funerals a year, getting excited when his neighbor, the big pastor of a large town, encourages people to come to his fine church for their services, under the subterfuge that the family tomb is in his cemetery or that the rest of the family were married in that church. He has a right to shout, " Wolf! " But otherwise, if one has a fairly good parish financially, why should he go around and make people believe that his neighbor is a thief, even if he is? He is not doing himself any good, for his protest proves to the same people that he is primarily interested in money. A few perquisites a year more or less will in no way affect the good of God's religion; neither does the increase of parish territory, for the purpose of getting a few more stole fees, mitigate the sufferings of Jesus on the Cross.

All this insistence on personal rights sounds like a political campaign speech in which the selfish candidate proclaims himself the noble champion of the people's rights.

Jonathan Swift might well have derived his inspiration from some experience with sacerdotal neighborliness, when he wrote the following lines:

> My neighbor Hunk's house and mine
> Are built so near they almost join;
> The windows, too, project so much,
> That through the casements we may touch.

Nay, I'm so happy, most men think,
To live so near a man of chink,
That they are apt to envy me,
For keeping such good company:
But he's far from me, I vow,
As London is from good Lord Howe;
For when old Hunks I chance to meet,
Or one or both must quit the street;
Thus he who would not see old Roger,
Must be his neighbor or his lodger.

It is a mistake, a grave mistake, for neighboring priests not to be friendly. It gives a bad impression; it does harm. The foundation of Catholic solidarity is the good feeling, the social intercourse, the friendly, stimulating competition that should exist between neighboring parishes. How can a solid Catholic front ever be built when neighboring priests never meet each other, barely speak to each other, and the parishioners are strangers to one another. Occasional inter-parish gatherings, organizing carefully conducted games, patronizing each other's parish affairs and exchange of pulpit: these will all help so much to build up a real Catholic spirit. The old idea of self-sufficiency and independence will not meet the problems of to-day. Catholics must begin to know each other and appreciate each other, if we want to do any good in our efforts for Catholic Action. No parish or priest alone can make much of an impression on or against any movement.

A last thought. If we have no inclination to feel kindly toward our neighboring priest, or if he does not play the game right, it is better, in a priestly spirit, in kindness, zeal and generosity, to try honestly to overcome the obstacles of disagreement and dislike.

Our Bishop Needs Us Badly.

Dr. Frank Crane says in his article on Success: "In the great arena of the modern world it is team play that counts." Team play is based on the capacity of the individual for discipline and his ability to choose a social instead of a personal ideal. Nine-tenths of a man's success is his ability to work with other people. Without team play there is no profit to the manufacturer, no prosperity among the workmen, no good govern-

ment for a city. No matter how good a ball-player a man is, he is of no use to the club unless he is able to coöperate with its other eight members."

And that, you will judge, is exactly the secret of success, as far as diocesan effectiveness is concerned. No individual parish or pastor will benefit the cause of Christ to a very great extent unless coöperation with the bishop and his plans for the general welfare of the diocese is his basic concern.

We hear a great deal these days of the "Mystical Body of Christ"—how every member, every sinew and blood vessel, every little part of that corporal institution should function in perfect harmony and coördination, all depending on one another, helping and strengthening one another in order to live normally, grow and expand and become strong for one great life, the life of influencing people unto God's love. Well, the way this poor Body of Christ is treated, defiled and deformed, is one of the saddest of mysteries. Pardon the following crude but ready picture. On account of our personal ideas and private opinions, our selfish manner of serving God, our inclination to believe that nobody knows so much as we do, we insist that, since things were done thus with success in the past, the same old way is good enough to-day, the Mystical Body of Christ is made to look cross-eyed, one eye turned to the left, the other to the right; His feet are twisted in opposite directions; one arm is much shorter than the other, and His noble brow, instead of being above His beautiful eyes, is on the back of His head, which makes Him partly bald-headed. God forgive this mental picture, but 'tis true, 'tis pity. But who is to be blamed for a pitifully deformed body of this description? They who refuse to coöperate wholeheartedly, genuinely and enthusiastically with the bishop of the diocese in keeping the complete machinery, of which every parish is only a cog, functioning smoothly and regularly.

One hundred per cent coöperation with the bishop, no matter whether or not we have any personal grievances, is the only way to make religion flourish. A beautiful, expensive church, a modern up-to-date school, even well-organized societies in a parish, here and there, will not meet the problems of to-day. We need uniformity of thought, of action, and of objective to effect any real impressive good. Only our bishop can lead us

in this; he is our only leader as the personal representative of the Vicar of Christ. He who refuses to follow the bishop's lead, irrespective of his own personal notions, which may be good, is not a good soldier of Christ. His service, no matter how self-sacrificing, is selfish. God cannot look with satisfaction and pleasure on this kind of ministry, even if it is found in a priest who has done wonders and dies as poor as one of the little mice in his church.

Loyalty should always be the keynote in all our endeavors, loyalty to our priestly manhood, loyalty to our sacred mission, loyalty to Christ through His representative. Loyalty is the instinct celebrated by poets; loyalty is the great virtue admired by men; loyalty was rewarded by Christ with the greatest possession He had on earth, when, dying, He gave His dear Mother to His faithful disciple, John.

Loyalty is the most heartening ingredient in man's association with man. Things may go wrong, people may turn against us, failure may be our lot; but as long as we know that we have loyal friends, life becomes sweet, burdens bearable, reverses easily forgotten.

Our bishop is always eager and anxious for our loyalty, he needs our coöperation. Without it he cannot do his duty. The mission of the Church can come to its fruition only if we will get away from the idea that our parish is the *orbis terrarum* of the Catholic Church.

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A QUESTION OF BINATION.

Qu. Attached to our monastery there is a parish church under the immediate care of a pastor and assistant. While the church building belongs to the monastery, the pastor and assistant serve, of course, under the jurisdiction of the ordinary of the place. In the church there are four masses on Sunday and five on holidays of obligation.

Attached to this monastery there are several priests, some of them missionaries, some assigned to various works of the ministry, and some are just ordained and are studying homiletics. At times, only some of the older priests are at home, besides the pastors.

Many times there has arisen the question of binating in the church, when there are other priests in the house besides the pastor and his assistant.

The question is: Can the rector of the monastery (who ordinarily appoints the priests to their various duties) allow the pastor and assistant to binate in the church when there are other priests in the house? These "other priests in the house" would be either missionaries just back from the missions and taking a rest allowed them by the Rule; or older men who do not go out for much work of any kind; or men who are not in the best of health; or even men who are perfectly healthy and who could well help out in the church.

Resp. Canon 806 states that "the priest is not allowed to say Mass more than once a day, except by papal indult or by permission of the local ordinary. On Christmas and on All Soul's day permission is given to say three Masses. The ordinary cannot grant permission to binate, unless on holidays of obligation a considerable part of the faithful would have to miss Mass on account of the scarcity of priests." It is clear from this canon that permission to binate can be given by the ordinary conditionally, and when this condition is not present the permission becomes null and void. This condition is scarcity of priests. In the question submitted, there seems to be no lack of priests for the celebration of Mass. It would seem that the parish priest and his assistant are not permitted to binate when there are other priests at hand who can conveniently take the extra Masses. If necessary, the pastor and his assistant may make the announcements and preach, as these duties belong to them, unless the priests who say the Masses are willing to fulfil these obligations.

OBLIGATION OF "ORATIO IMPERATA" IN A MONASTERY.

Qu. Is an exempt religious bound to say an "Oratio Imperata" ordered by the ordinary of his diocese if and when he (the religious) says Mass within the walls of his monastery?

Resp. The following question was asked the Sacred Congregation of Rites: "Are the collects prescribed by the ordinary of the place to be said in the churches of regulars and in all other exempt churches?" and the answer was in the affirmative, by decree 2613. Father Papi, S.J., in his *Religious in Church Law,* page 219, has this comment to make on the question at hand: "In regard to exempt institutes, they are not dependent on the ordinary of the place, either in the internal or external govern-

ment, with the exception of the cases expressly mentioned in the law . . . We have summed up these exceptions in the article on *Exemption*." On page 128 of the same book, among the Exceptions we read: " The Imperata or prayer ordered by the bishop and mention of his name in the Canon of the Mass." Returning to page 219, one finds the following paragraph: " We close this article by mentioning an obligation which is incumbent on all religious priests in their relations to the ordinary of the place. All of them, even though exempt, are subject, like secular priests, to the liturgical law of mentioning in the Canon of the Mass the name of the bishop after the name of the Roman Pontiff. They are likewise bound to say at Mass the prayer (*collecta*) which the ordinary of the place may have ordered for some special cause, in conformity, however, with the laws which regulate the addition of this prayer."

MAY CONGREGATION RECITE WITH CELEBRANT THE PRESCRIBED PRAYERS AFTER LOW MASS?

Qu. Is there any regulation which makes it wrong or improper for the congregation to recite the prayer to St. Michael in unison with the priest during the prayers after low Mass?

Resp. Without safe and solid reasons, no change should be introduced in the method of reciting the prayer to St. Michael from the form used locally, if it bears the Imprimatur of the proper bishop. So far as we know, there is no decree specifically forbidding the congregation to recite this prayer *in extenso*. The mere absence of such a decree, however, is no justification for any practice that may be contrary to the usage sanctioned by the bishop of the diocese. All copies of the prayer to St. Michael which are at hand, and whose translation is approved by a bishop, clearly indicate that the prayer is to be recited by the celebrant of the Mass and that the server or people are to respond "Amen". The final responsibility for observance of the proper method rests with the rector of the local church or chapel.

Ecclesiastical Library Table

SOME RECENT PHILOSOPHICAL LITERATURE.

Philosophy is not only holding its own these days of unrest; it seems to be lengthening its lines of communication. The literature of philosophy, good and bad, continues to multiply and general philosophical interest continues to grow apace. General literature on the location of philosophy in the various fields of thought starts off the pageant. *Reason and Revelation in the Middle Ages* [1] by Etienne Gilson points out that three points of view prevailed in the Middle Ages regarding the problem of reason and faith. One emphasized the supremacy of faith and the impotency of reason. A second regarded faith as superfluous for philosophical thinkers. The third attitude, that of St. Thomas, allocates to each its distinct field of operation. The eminent French layman advances an unusual theory for the weakening of the power of scholastic metaphysics during the career of William of Ockam. Professor Albert North Whitehead has given us a very interesting volume in *Modes of Thought*.[2] He is convinced that philosophy is important because our minds control our hopes, our fears and our general behavior. He is convinced also that social betterment as well as clear thinking demand careful analysis of commonly used words and an important part of the book is devoted to such analysis. His general attitude must be embarrassing to moderns who despise definitions, but, unfortunately, many of the analyses of the author himself are very elusive. Another volume with some attractiveness, as an introduction to the study of philosophy, is *A Philosophy For A Modern Man*, by H. Levy.[3] It is attractive because it is an attempt to build a new philosophy by wiping out the basic and traditional idea of philosophy, the knowledge of ultimate causes of reality. Dr. Levy brings his attitude over from the fields of science, technology and sociology in which he has done much work. We trust that his results there are more satisfactory than his pseudo-philosophical effort

[1] Charles Scribner's Sons: New York.

[2] The Macmillan Co.: New York.

[3] Alfred A. Knopf: New York.

here. His materialism and his repudiation of casual knowledge are not really scientific and his disdain of God and other "supernatural nonsense" is pitiable. Do not be misled by the title *Philosopher's Holiday* [4] in the latest book of Dr. Irwin Edman. He is a philosopher of parts and knows many other things besides. In this volume he leaves philosophy while he is on his holiday and he writes about the many other things.

Logic and Right Thinking.

One of the consoling facts revealed by recent philosophical literature is the continued ambition of so many to think straight. Even many who dislike the word "Logic" are nevertheless frightened by the kaleidoscopic reasoning around them and eager to find out why it is wrong. Several recent books will help them in their ambition. *The Rhyme of Reason* [5] by Roger W. Holmes is presented as a guide to accurate and mature thinking. The style is unusual for a college text book and the correlation between logic, science and life ought to stimulate thinking in those who are being introduced to this field. Twenty-five brain-teasers and many other problems in logic make the text eminently practical. *How To Think Straight* [6] is by Robert M. Thouless, head of the Department of Psychology at the University of Glasgow. He says that in this volume he is Americanizing his 1932 work, *Straight and Crooked Thinking*. The Americanization process consists largely of introducing specimens of fallacious reasoning found in well known American authors. Their crooked thinking runs largely to logical fallacies, tricks of suggestion, misplaced prestige, vagueness, prejudice and technical language. Everyone will enjoy the syllabus of thirty-four polemical ruses and their suggested remedies. In an entirely different spirit Albert A. Bennet and Charles A. Baylis have written *Formal Logic: A Modern Introduction*.[7] This very desirable contribution is offered as "A synthesis of Aristotelian and Symbolic Logic" and aims to serve as an introductory text for those who will do advanced work in Symbolic Logic. The volume abounds in

[4] The Viking Press: New York.

[5] D. Appleton-Century Co.: New York.

[6] Simon & Shuster: New York.

[7] Prentice-Hall Inc.: New York.

practical exercises and concrete examples. It shows scholastic philosophers, even in the field of Logic, the possibilities of helpful results through the coöperative efforts of philosophers and scientists.

Heralded on all sides has been *Logic: The Theory of Inquiry*, by John Dewey.[8] One reviewer says: " Dewey has written a book which it is not at all risky to predict will give him a place in the history of logic alongside of Aristotle, Bacon and Mill." It is a remarkable power of Dewey that he can create in his admirers enthusiasm that leads to such overstatements. However, this brisk book is important for every one who wishes to glean a better understanding of Dewey's prolific writings in politics, art, science, religion, education, social psychology, criteriology, metaphysics and ethics. Here he dissects the method and attitudes that have controlled all his thinking and writing. He avoids the use of the word " pragmatism," but the dominant theme of the entire work is that form of pragmatism called Instrumentalism. Necessary laws of thought are hypotheses for action and are derived in the process of solving a problem. Thinking arises from positing beliefs for verification in action. Truth is correlated with fruitfulness. Logic is the generalized statement of fruitful inquiry. Logic is basically biological in origin with some linguistic and social roots. Deductive, inductive and symbolic logic must be made to live if they are true. The test of social betterment must be placed on all thinking forms. Unquestionable first principles must be thrown out. These are merely flashes revealing the pragmatic attitude of this scholar of wide influence. Truth itself in its ultimate victory will bar Dewey from the ranks of the elect to which his enthusiastic and often unthinking followers have raised him.

Criteriology of a Sort.

Realism in various guises continues to walk across the epistemological stage. *Toward A Dimensional Realism*[9] is given to us by Charles M. Perry as an intelligibile metaphysics in completely dimensional terms. It is evident that his position has Hegelian foundations. He hopes that his dimensional approach

[8] Henry Holt & Co.: New York.

[9] University of Oklahoma Press.

to philosophy will appeal to philosophers, theologians, biologists, physicists, historians, ethicists and æstheticians. Why exclude sociologists and political philosophers? Why make truth so inaccessible by such fantastic and unintelligible explanations? Why burden printing presses with futuristic philosophy? Another weird but thought-provoking contribution in this field is *A Basis of Opinion*,[10] by Adrian Coates, written for " the intellectually curious and unsatisfied ". He deals with Language and Logic, Reality, Actuality, Cause and Reason, Fact and Truth, History. Everywhere the author is guided by the principle that the main criterion in philosophy is not Truth but linguistic clarity and consistency. One must be guided by a personal-historical point of view which makes truth subordinate to reason, science to history and reality to personal existence. Scholastic philosophers who think that their Criteriology and Metaphysics are involved and abstruse should catch up with this concatenation.

Metaphysics—Good and Bad.

Leading the slim procession of metaphysical literature at the present time is *The Domain of Being; Ontology* [11] by one who, in other philosophical texts, has shown himself a master in presenting the new Scholasticism in attractive English, Celestine N. Bittle, O.M.Cap. As a college text this volume is superb from many points of view. Discouraging disputes are avoided, a pithy summary is added to each chapter, pertinent collateral reading is suggested and a splendid glossary of terms is included. This is a worthwhile contribution.

Embarrassing to those who believe that the female mind is not capable of metaphysical speculation or that nuns are incapable of philosophical research are two doctoral dissertations from the School of Philosophy of the Catholic University of America. *The Antecedents of Being*,[12] by Sister Mary Consilia O'Brien, O.P., is an analysis of the concept " De Nihilo " in the philosophy of St. Thomas Aquinas. From this point of view the author analyzes the concepts, creation, generation and substantial change. Following this is a presentation of non-Thomistic

[10] The Macmillan Co., New York.

[11] The Bruce Publishing Co.: Milwaukee, Wis.

[12] The Catholic University of America Press, Washington, D. C.

interpretations of reality together with a criticism of them in the light of Thomistic principles. *The Absolute and the Relative in St. Thomas and in Modern Philosophy* [13] is the doctoral dissertation of Sister Mary Camilla Cahill, C.D.P. The author presents a synthesis of the teaching of the Angelic Doctor and against this contrasts critically the teaching of Spinoza, Fichte, Schelling and Hegel. The last chapter points out the influence of Absolute Idealism on contemporary Social Philosophy and the Philosophy of Religion.

Philosophers should not be decoyed by the title *Studies in Metaphysical Poetry* [14] by Theodore Spencer and Mark Van Doren. This is a bibliography of metaphysical poetry, poetry in the sense that it includes some prose and metaphysical in the sense that it covers mystical experience. *An Essay on Critical Appreciation* [15] by R. W. Church of Cornell University is a thought-provoking attempt to offer a method by which one can explain what he means when he says that an experience is beautiful. The sections of the essay deal with The Meaning of Beauty, Contrary Views and Beauty in Fact, Materials, Methods and Æsthetic Materials in Painting, Aspects of Æsthetic Form, Expression, Value Theory and Criteria of Value, The Æsthetic Situation. Traditional views of the beautiful are not acceptable to the author, but in their place his own ideas will not suffice. However, the neo-scholastic movement is lagging in the very field which Dr. Church attempts to cover. There is a general clamor for a comprehensive study of the beautiful that will tie together our basic principles of metaphysics, psychology and ethics with the facts of æsthetic experience and objective realities.

God and The Other World.

The great debunker and super-iconoclast Eric T. Bell is with us again. This time the distinguished mathematician turns his guns away from his pet scientific peeves and levels them at organized religion and democracy. His latest spasms are recorded in *Man and His Lifebelts.*[16] His basic presumption is

[13] The Catholic University of America Press, Washington, D. C.

[14] Columbia University Press, New York.

[15] Cornell University Press, Ithaca, N. Y.

[16] Reynal and Hitchcock: New York.

that a believing mind cannot be scientific and that the most offensive of all organized belief is the lifebelt called Catholicism. Bell's knowledge of history is negligible, his perception of facts is most unscientific, his interpretation of facts is childish, and his passion for simplicity is ruinous. This volume may be read to learn what a philosophy of religion should not be and to deepen one's curiosity as to why such books ever get to the press. Far more dignified and scholarly than this collection of " smart-aleckisms " is *Types of Religious Philosophy* [17] by Edwin Arthur Burtt. This gentleman has made a sincere and unusually successful effort to be genuinely objective in stating the basic principles of the religious thinking of our times. The main movements with which he is concerned are Catholicism, Protestant Fundamentalism, the Religion of Science, Agnosticism, Ethical Idealism, Modernism and Religious Humanism. The value of the book is enhanced by an excellent summation of the subject matter at the end of each chapter. Speaking of Protestant Fundamentalism, with which Mr. Burtt deals so satisfactorily, one must mention another book in this field, *The Rise of Puritanism* [18] by William Holler. While primarily historical this painstaking research is loaded with the philosophy of that far-reaching religious movement which shaped minds and influenced institutions, of both New England and other sections of the nation, that openly disclaim affiliation or sympathy with Puritanism.

History of Philosophy.

A Hundred Years of British Philosophy,[19] done originally in German by Rudolph Metz and now presented in English, is one of the notable philosophical books of the year. Philosophical men and movements of the nineteenth and twentieth centuries down even to Russell, Whitehead, Broad and Eddington, tumble in on the reader in lavish array. The Scottish School, the Utilitarian-Empirical School, the Evolutionary-Naturalist School, the Neo-Idealist Movement, Pragmatism, Old and New Realism, Philosophy of Science, Theism and Philosophy of Religion—all of these are presented very objectively and comprehen-

[17] Harper and Brothers: New York.

[18] Columbia University Press: New York.

[19] The Macmillan Co.: New York.

sively. The personalities of the great thinkers are analyzed expertly and their affinity with other great philosophers is pointed out. This volume supplies a long-felt need of students and teachers of the history of philosophy who are not familiar with German. *In the Spirit of William James*[20] has been written by the one most qualified to do so, Ralph Barton Perry. It is the record of the three Powell lectures on William James delivered by Perry, the loving but critically discriminating disciple of the old pragmatic master. One great service done by Dr. Perry for Professor James is that he has revealed him as a great humanitarian with a tender heart, not usually associated by the public with great philosophers. One almost regrets that this form of revelation was not continued. The work is invaluable for those desiring a better understanding of James, of whom it has been said that " he spoke so clearly in so difficult a language that he has yet to be fully understood." *Plato Today*[21] gives its author, R. H. S. Crossman, an opportunity to consult the great Greek on the educational and political problems of this day. The Platonic light is focused on Democracy, Facism and Communism, and on Roosevelt, Mussolini, Hitler, Lenin and Stalin. The treatment is popular and entertaining.

An important book is *Orestes a Brownson: A Pilgrim's Progress.*[22] While Arthur M. Schlesinger, Jr., has written this as a biography of this embattled old pioneer it serves to reveal much of the philosophy and the antecedents of the philosophy of Brownson. Undoubtedly Brownson was one of the ten leading thinkers of his century. His ultimate espousal of the Catholic Church may have had the effect of diminishing his importance in the eyes of the historians who exalted Brownson's colleagues, Emerson, Thoreau, Ripley and Parker. Then too, his inconstancy has made it difficult to evaluate Brownson. So few people realize that any one with a passion for truth will be restless until real truth is discovered. We of this day are getting to know and understand Brownson better and we are grateful to the author of this biography for his services in this cause. One must note, however, that while

[20] Yale University Press: New York.

[21] Oxford University Press: New York.

[22] Little, Brown & Co.: Boston.

Brownson delved into Scholastic philosophy, while he made a study of Thomas Aquinas, he did not aim to reform the Catholic Church and he recognized that he was but a tyro in the realms of Scholastic philosophy. He was trying to learn, to consolidate and synthesize to the day of his death. Passing mention must be made of *The Living Thoughts Library*, edited by Alfred O. Mendel, and presented by various contemporary scholars. In the recent past, four studies have been issued on old " Masters ". Thomas Mann does *The Living Thoughts of Schopenhauer*,[23] Theodore Dreiser presents *The Living Thoughts of Thoreau*,[24] Andred Gide synthesizes *The Living Thoughts of Montaigne*,[25] and Stefan Zweig presents *The Living Thoughts of Tolstoi*.[26] The plan in each of the syntheses is about the same. In each case there is a preliminary essay outlining the pith of the philosophy under consideration, depicting the personality of the " Master " and the subsequent philosophers whom he influenced. Selections are then offered from the writings of the " Master " to verify the digest offered in the preface. Other volumes of this series are to follow shortly. They have their value but also suffer under the limitations which all of these " excerpts " labor. With them you can prove the Master said almost anything and everything.

No higher recommendation could be offered of *La Filosofia Di Descartes*[27] than that it comes from the pen of Francesco Olgiati, the distinguished professor of History of Philosophy at Sacred Heart University, Milan. The work is monumental and merits place among the best analyses and interpretations that have been made of Cartesian philosophy. Though it was published two years ago, we think it ought to be brought to the attention of readers even at this late date. Sixty-one of the leading scholars of the world collaborate in *Cartesio*,[28] a huge volume brought out by the Faculty of Philosophy of the Catholic University of the Sacred Heart at Milan to commemorate the third centenary of Descartes' " Discourse on Method ". Every

[23] Longmans, Green and Co.: New York.
[24] Ibidem.
[25] Ibidem.
[26] Ibidem.
[27] Società Editrice " Vita e Pensiero ": Milan.
[28] Ibidem.

already known phase of the philosophy of Descartes is written up in a most scholarly way and many heretofore unsuspected philosophical, sociological, and scientific implications of the thought of the great French philosopher are revealed.

Especially appropriate at the present moment is a new edition of Immanuel Kant's *Perpetual Peace*,[29] with an introduction by Nicholas Murray Butler. As a memorial to one of America's greatest new-scholastics, John F. McCormick, S.J., on the occasion of his sixty-fifth birthday, *Jesuit Thinkers of the Renaissance* [30] was presented to him and the philosophical public. It is a collection of six valuable essays edited by Gerard Smith, S.J. *Suarez and the Organization of Learning* is by Clare C. Riedl. *Father Dominic Bouhours and Neo-Classical Criticism* was written by Vincent M. Hamm. Anthony C. Pegis wrote *Molina and Human Liberty*. Cecil H. Chamberlin, S.J., contributed *Leonard Lessius*. *Juan D. Mariana* was given by G. Kasten Talmadge. John O. Reidl, as his offering, wrote *Bellarmine and the Dignity of Man*. Anthony C. Pegis has given us one of the most worthwhile contributions of the year in *St. Thomas and the Greeks*.[31] The vast erudition of this distinguished layman never appeared to better advantage than in this record of *The Aquinas Lecture 1939*.

Cosmology and Philosophy of Science.

Leading the array of literature in this field is *Cosmologia* [32] by Gerard Esser, S.V.D., who is already well known in the realms of scholastic philosophy for his Latin texts in Epistemology, Metaphysics and Psychology. This new text in Cosmology is clear in style, practical in arrangement, broad in its adroit treatment of disputed questions, wise in its omissions, sound in its principles and notable for its modernity. It is an answer to the seminary's hunt for a good text in Latin for the study of Cosmology. *Potentiality and Energy* [33] from the pen of the Reverend Edward O'Connor is a doctoral dissertation of the School of Philosophy of the Catholic University of America.

[29] Columbia University Press: New York.

[30] Marquette University Press: Milwaukee, Wis.

[31] Ibidem.

[32] St. Mary's Mission Press, Techny, Ill.

[33] The Catholic University of America Press: Washington, D. C.

Dr. O'Connor presents a very thorough analysis of the Aristotelian and Thomistic concepts of potentiality and shows that the facts of energy, the current physical theories about the nature of radiant energy and its method of transfer call for interpretation in the terms of scholastic metaphysics. One must be a mathematician to reach the philosophical implications in *The Decline of Mechanism in Modern Physics* [34] by A. d'Abro. However, the philosophical implications are there and are worth digging for. Also the philosopher will be interested in the meanings attached here to the terms mechanistic and non-mechanistic and in the classification of the various physical systems.

Not a mechanist, not a vitalist and seeming satisfied to accept life as a great mystery was William Morton Wheeler, a rare and plain-spoken biologist from whom has come *Essays in Philosophical Biology*.[35] While his specialty was the classification and habits of ants he knew the classics and was interested in the philosophical ramifications of his science. As a type of book rather than for its contents it will be of interest to those who are for merging the frontiers of scholasticism and science. *Background to Modern Science*,[36] edited by Joseph Needham and Walter Pagel, is a series of lectures covering the development of the sciences from 1895 to 1935. The first lecture in the series is of special importance to scholastic philosophers. It was delivered by Professor F. M. Cornford and deals with the relation of modern science to the natural philosophy of the Greeks. *The Kantian Philosophy of Space* [37] by Christopher B. Garnett, Jr., is a unique book. It is a critical presentation of Kant's teaching on space as found chronologically in Kant's writings. This syllabus is gathered to show the importance of these teachings in Kant's general philosophy and to compare them with later thinkers like Alexander, Whitehead and Broad. The book has a splendid bibliography and index.

Would that it did not have to be recorded, but the distressing fact is that some of our best scientists are continuing to maraud in the field of social thinking and are possessed by a strong urge to uplift humanity, though they are achieving meagre results.

[34] D. Van Nostrand Co.: New York.

[35] Harvard University Press: Cambridge, Mass.

[36] The Macmillan Co.: New York.

[37] Columbia University Press: New York.

The Marxist Philosophy and the Sciences [38] is by J. B. S. Haldane, who is thought by many to be one of the great biologists of all time. His self-imposed task in this volume is to examine the claim that Marxism is scientifically grounded. He pleads for an objective examination of Marxism and of dialectical materialism because Marxism is a philosophy " not less important if one decides that it is entirely false ". His explanation of dialectical materialism is well done, much better done in fact than the last part of the book wherein he applies the principles of Marx to the field of sociology. Again a scientist, Wolfgang Kohler, attacks the problems in the area between philosophy and science in a volume called *The Place of Value in a World of Facts.*[39] His purpose is to lay the foundation for the solution of moral and ethical problems. The title is not correct because axiology is the least important phase of a book that is most difficult to read.

Most popular of these scientifico–philosophico–sociological efforts is by the author of *Mathematics for the Millions*, Lancelot Hogben. His latest contribution, also likely to become a best seller, is *Science For the Citizen.*[40] Perhaps this gentleman has more right than other scientists in the field of social philosophy since he is professor of social biology in the London School for Economics. My friends of the scientific world grant that Hogben has written a compendium of science that manifests enormous erudition. Reading the book and working out its problems will be a liberal education in astronomy, chemistry, mechanics, physics, biology and psychology. But the reader had better limit himself to the science presented and discount the social applications. It was suspected that the author's first volume was deliberate but carefully disguised communistic propaganda. The book is not without bias. There is no doubt here that the author despises Plato and deductive reasoning, but that he has a bitter and scornful contempt of all religious belief.

Joseph B. McAllister, S.S., in his doctoral dissertation presented to the School of Philosophy at the Catholic University of America has done a commanding piece of work on the opusculum of St. Thomas Aquinas *De Occultis Operibus*

[38] Random House: New York.
[39] Liverwright: New York.
[40] Alfred A. Knopf: New York.

Naturae.[41] The volume sets a pattern for other works of this kind about to appear. The dissertation offers a translation of the letter, an historical background, a correlation of the principles of the letter with the Thomistic philosophical synthesis and a suggested harmony with contemporary philosophy of science.

Psychology, Rational and Otherwise.

The keynote of much of our psychological literature is sounded by Henry C. Link in *The Rediscovery of Man*,[42] a most remarkable contribution. Remotely Dr. Link is concerned with the problem of understanding and correcting the ills of society. He believes that social betterment is impossible without a better understanding of the social unit. He believes that psychology, in the last twenty-five years, has begun to rediscover the nature of human personality and in the light of this rediscovery must be judged Democracy, Facism, Communism, social security and Liberalism. He proves, inductively, that human importance comes from the soul and that human development is conditioned by the soul. He establishes the freedom of the will and the fact of individual responsibility. He excoriates those psychiatrists who are " machinists of the soul " and he deplores not only their vague theories and vaguer terminology but also the tendencies of distressed persons to trust the solution of their soul problems to machinists rather than to spiritual guides. This very important book ought to be in the hands of all directors of souls and can be read with profit by many of the laity.

Better even than the contribution of Dr. Link is that of Jacques Maritain in *True Humanism*.[43] He dissects the pressing problems of society in the light of clashing theories of human nature advanced by conflicting and popular social philosophies and he offers a solution based on the philosophy of Thomas Aquinas and the teachings of the Catholic Church. Maritain finds the key to disastrous contemporary ideologies in the foolish attempt to make man, in relation to God, either more or less than he really is. He looks forward, through the acceptance of human nature in its real value, to a new Christen-

[41] The Catholic University of America Press: Washington, D. C.
[42] The Macmillan Co.: New York.
[43] Charles Scribner's Sons: New York.

dom which will not turn society backward, but will bring Christianity forward to the relief of distressed humanity. This entrenchment of Christianity in contemporary life and the prevalence of a sound philosopohy of human personality can be accomplished only by the active operation of fearless Christians in every field of public life. Nothing finer has been done on human personality and its relation to social betterment than this wonderful work of the apostle of real and integral humanism, which has God as its objective. Of suggestive title but not so important as the work just mentioned is *Humanism and Imagination* [44] by G. R. Elliot. The author is campaigning for a "new deal in ideas", meaning largely the ideas of Babbitt and More. He seems to have little confidence in religion and God in the humanistic program, but, paradoxically, he stresses imagination in two phases, the religion of poetry and the poetry of religion. *Emotions, Their Psychological and Educative Implications* [45] by Frederick H. Lund immediately arouses the curiosity of a scholastic psychologist because of the amount of work still to be done in this part of the scholastic field. The volume is interesting but offers little that is new or important. *New Ways in Psychoanalysis* [46] by Karen Horney, associate director of the Chicago Institute for Psychoanalysis, is an intelligent statement of objections to the Freudian method and theories but of no special value to the philosopher.

The internationally noted Professor C. Spearman gives us a monumental work, in two volumes, *Psychology Down the Ages.*[47] Considering that Professor Spearman has neither an old nor a thorough knowledge of the Patristic and the Scholastic contributions to this field, he has done fairly well. He is to be commended for not overemphasizing the importance of the physiological side of psychology. He leaves little hope for a unanimity of conviction among the rival schools of psychological theory to-day. Art education, æsthetics and psychology will profit greatly from *The Psychology of Art* [48] by Robert Morris Ogden. He treats thoroughly and interestingly of Æsthetics

[44] University of North Carolina Press: Chapel Hill, N. C.
[45] The Ronald Press Co.: New York.
[46] W. W. Norton & Co., New York.
[47] The Macmillan Co.: New York.
[48] Charles Scribner's Sons: New York.

in General, Music, Poetry, Visual Art, Color, Geometrical Design, Painting and Sculpture, The Tectonic Arts and Æsthetic Education. The results of innumerable experiments have supplied the material from which Dean Ogden has drawn his observations. Teachers of scholastic metaphysics, and their students too, will find this work of immense assistance. *The Mechanism of Thought, Imagery and Hallucination* [49] by Joshua Rosett, M.D., deliberately avoids philosophical implications of physiological psychology. It deals empirically with the emotions, in their anatomic and neurological relations, with the volitional and non-volitional acts of the will, with memory, representation and symbolism, thought, imagery, hallucination, attention and sleep Dr. Rudolf Allers is an expert physician, an internationally recognized psychologist and a deeply grounded scholastic philosopher. In *Self Improvement* [50] he presents " the art of self-knowledge and getting along with others ". His manifold talents conspire to create a most interesting and helpful book.

Philosophy of Education.

The Philosophy of Christian Education [51] by Pierre J. Marique comes at a time when pedagogues are more insistent than ever in their demands for a complete correlation of their philosophy and their educational processes. This volume will not satisfy them, for it is not eminent for its depths and scientific preciseness. However, it is an interesting and helpful contribution to a field that is poverty-stricken in literature.

Political Philosophy.

There has been a veritable deluge of literature in the fields of political and social philosophy, so vast that it is possible, within the compass of this survey, to give only a very brief notice of just a few books. *Swords and Symbols: The Technique of Sovereignty* [52] by James Marshal is concerned largely with the terminology of political science. " In political life words are built up to imitate the words of philosophy and religion and

[49] Columbia University Press: New York.
[50] Benziger Brothers: New York.
[51] Prentice-Hall Inc.: New York.
[52] Oxford University Press: New York.

to give to political issues a greatness which they rarely possess." He defends Democracy against Communism and other forms of Totalitarianism but misconceives Democracy when he says that its essence is equality. Charles E. Merriam gives us *The New Democracy and the New Despotism* [53] and is convinced that the basic problem of political science is whether the many shall rule the few or the few rule the many. He is convinced that Democracy ultimately will triumph over its opponents if it adheres to at least five fundamental ideals. These are the ideal of individual liberty and fundamental equality; the ideal of human perfectibility; the ideal that social advancement should be shared by the many and not monopolized by the few; the ideal of government by consent and the ideal of deliberately directed social change. Through the realization of these ideals the many shall rule. The opposite of all this is the new despotism which basically is anti-human. *The End of Economic Man: A Study of the New Totalitarianism* [54] gives Peter F. Druker an opportunity to propound the thesis that the shaky position of the democracies to-day is due to their failure to understand world conditions in terms of movements rather than of demented personalities. The breakdown of industrial capitalism, the collapse of Socialism, unemployment, the inability of the state to provide security, the failure of the churches to understand and meet social problems, inflation, depression and other causes have ruined or will ruin the democracies and have made some of them totalitarian. He believes that totalitarian fascism cannot be overcome either by Socialism or capitalistic democracy but only by " a new non-economic concept of free and equal society ".

One wonders what philosophers think of this statement: " Today the issue is not between this or that school of philosophy, but the possibility of the survival of any philosophy at all. The foundations of culture are tottering." It is taken from a very important book written by the philosopher Martin Rader, and called *No Compromise*.[55] This volume is a philosophical analysis of Fascism and a defence of democracy with emphasis on the following basic problems—fidelity to promises; the right of men and nations of recourse to violence; dependence on reason as

[53] Whittlesey House: New York.

[54] John Day: New York.

[55] The Macmillan Co.: New York.

a foundation for social action; racial superiority; the value of freedom of speech and freedom of the press; the place of the individual in the state. Democracy represents humanism; fascism represents anti-humanism. His remedy for the salvation of democracy is " a new social mind ". *Democracy Today and Tomorrow* [56] embodies the lectures delivered in exile at the University of Chicago by Eduard Benes, former President of Czecho-Slovakia. He gives a history of democracy and willingly concedes its weaknesses. Either democracy or totalitarianism must disappear if international amicability is to be restored; they cannot exist side by side. There is a Hegelian if not a Marxian note sounded in the Benes interpretation of history. Hans Kohn, author of *Revolutions and Dictatorships* [57] emphasizes the plight of the Jews under various revolutions and under different shades of totalitarianism. Covering a vast territory he is not always accurate in his interpretation of history, is not always dispassionate and shows no great dislike for the principles of Litvinoff. Professor Kohn is challenging in his statement that the treaty of Versailles had little to do with the development of Fascism and National Socialism. *It is Later Than You Think: The Need For A Militant Democracy* [58] is a virile criticism of democratic concepts and a vague program of action by Max Lerner. He gives a rather interesting description of the differences between Liberalism and Democracy. He is a Marxist but subjects the philosophy and the movement to a scathing criticism. Read *World Order* (Civitas Dei) [59] by Lionel Curtis. The first part of the book gives a good résumé of world history and of the influence of Christian ideals. His is a fantastic and even rationalistic interpretation of Revelation, but his philosophy of World Order is based on his understanding of the teachings of the Saviour. *Democracy Works*,[60] according to Arthur Garfield Hayes, who never really defines the kind of democracy he believes successful and who must have infuriated his radical friends by turning a little rightist in this volume. It is difficult to classify *The Social Function of*

[56] The Macmillan Co.: New York.

[57] Harvard University Press: Cambridge, Mass.

[58] The Viking Press: New York.

[59] Oxford University Press: New York.

[60] Random House: New York.

Science[61] by J. D. Bernal. He is a great physicist, a world authority on crystallography and a member of the distinguished group that forms the British Association of Scientific Workers. In this volume he is concerned with getting the physicists, biologists, chemists, astronomers and mathematicians out of their aristocratic class rooms and laboratories and down into the trenches in the war for social and economic betterment. He laments the fact that science and invention have prostituted their gains for capitalistic profit and not dedicated them to organized proletarian uplift. He is a confirmed Marxian and evidently is not aware of the shackles that have been placed on the freedom of science in Soviet Russia.

Ethics and Social Philosophy.

What is Happiness?[62] is answered, in not so optimistic a vein and from various philosophies by ten leading thinkers. Most important of them are J. B. Priestly, Bertrand Russell, Havelock Ellis, John Hilton, Gerald Bullett, Sir Hugh Walpole and Storm Jameson. *Psychological Factors in Marital Happiness*[63] is by Lewis M. Terman. A large number of married couples were asked whether or not they were happy and what in their lives made them happy or made them miserable. This volume represents the answers and also the author's analysis of the various types of personalities behind them. Preachers and parish priests may find this book helpful. *The Family: A Dynamic Interpretation*,[64] written by William Walter, is an explanation of how human nature is developed in the average American family today. He deals at length with family disorganization and especially with disorganization through divorce. He discovers that a divorced person is a great risk in another marriage, though he is convinced that most divorces are advisable. *The Social Value of Property according to St. Thomas Aquinas*[65] is a doctoral dissertation written by William J. McDonald for the School of Philosophy of the Catholic University of America. It is more than a collection of the teachings of the Angelic

[61] The Macmillan Co.: New York.
[62] H. C. Kinsey & Co.: New York.
[63] McGraw-Hill Book Co.: New York.
[64] Dial Press: New York.
[65] The Catholic University of America Press: Washington, D. C.

Doctor. The author places the Thomistic teaching against its historical background and clears up many mooted questions in the teachings of Aquinas.

Knowledge For What? [66] is answered, in this much discussed book, by Robert S. Lynd. The knowledge of which he speaks is social science. His answer is that this science should be directed to peaceful democratic progress. This very important volume is addressed primarily to social practitioners, but its most recurrent theme is the need of a huddle between specialists in economics, history, sociology, psychology and anthropology in a coöperative effort for human betterment. Back we go to the days of old in the field of general sociology or social philosophy. *The Social Life of Animals* [67] by W. C. Alee is a throwback. The first part of the volume with its description of various forms of animal association is fascinating. The section on *Human Implications* is fantastic in its presumptions that animal and human association are identical and that the problems of war, population and international anarchy can be solved by a study of beavers. Akin to this biological interpretation of human society is Caryl P. Haskins's volume *Of Ants and Men.*[68] One suspects that the eminent physical and organic chemist has a great sense of humor. Otherwise he would not have seen the resemblance between a colony of ants and the totalitarian state. As a matter of fact there are remarkable similarities between the social behavior of each class. But similarity is not identity.

One of the great needs of social philosophy and social science at the present moment is a philosophy of social change. Harry Elmer Barnes approaches the subject in his latest book, *Society in Transition.*[69] He is not an optimist nor is he a sound philosopher, but it seems incredulous that any one man could have packed so much information and elaboration into any one book. We wonder at the possible results Barnes could get from his facts if he had sound principles of interpretation. In the process of change progress and happiness are the goals. Social study is enriched by *The Romance of Human Progress* [70]

[66] Princeton University Press: Princeton, N. J.
[67] W. W. Norton & Co.: New York.
[68] Prentice-Hall Inc.: New York.
[69] Prentice-Hall Inc.: New York.
[70] The Bobbs-Merrill Co.: New York.

from the pen of Arthur Stanley Riggs. The work is largely anthropological and geological and he has left to be done by the social philosopher an enormous amount of checking and interpretation. Sociologists have learned to respect the research of the Reverend Raymond W. Murray, C.S.C., of Notre Dame University. In his latest work, *Social Problems*,[71] he is assisted by Dr. Frank T. Flynn of the same University. The main problems dealt with are Population and Population Groups, Poverty, Crime and Punishment, and Child Welfare. All of these are accurately presented and examined in the light of scholastic social philosophy. *A Philosophy of Work*,[72] written by Etienne Borne and François Henry, has been translated by Francis Jackson. The volume gives a brief history of labor and aims to show that toil has not only moral and social purposes but a religious mission also.

Basic in the analysis of political and other social problems is a correct philosophy of freedom. It is not strange, therefore, that the past few months has brought us several valuable books on this subject. *Liberality and Civilization* [73] by Gilbert Murray contends that the absence of liberality spells the collapse of civilization. Professor Murray plays around this theme interestingly and as a subbase really offers an explanation of our liberties to-day.

Of Human Freedom [74] writes Jacques Barzun in a unique way. There are about seven different kinds of democracy in the United States, with seventy times seven definitions. Professor Barzun believes that only in the freedom of a democracy could such a variety of institutions and definitions obtain. The author disdains materialism, adopts pragmatism (he teaches at Columbia), and shows the relation of relativism to art, science, semantics, sociology and education. What does he mean when he says that democracy is not much more than an attitude of mind?

Liberty, Equality and Fraternity [75] by Fulton J. Sheen is by far the most important of these books on social and political

[71] F. S. Crofts & Co.: New York.
[72] Sheed & Ward: New York.
[73] The Macmillan Co.: New York.
[74] Little, Brown & Co.: Boston, Mass.
[75] The Macmillan Co.: New York.

philosophy. Incidentally it is the best of the vast array of books written by the distinguished professor of philosophy at the Catholic University of America. No one but this clear thinker and eloquent speaker could have applied so lucidly and fascinatingly the deeper principles of scholastic social philosophy to the problems, social and political, of this day.

This concludes our survey of recent philosophical literature. We regret that there has not been space enough to mention more of the literature of scholastic philosophy. We feel, however, that the knowledge of this comes to the readers of this feature from other sources whereas the knowledge of non-scholastic philosophical literature is more difficult to obtain.

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The Catholic University of America.

Book Reviews

THE POPE'S PLAN FOR SOCIAL RECONSTRUCTION. By Charles P. Bruehl, Ph.D. New York: The Devin-Adair Co. 1939. Pp. xii+356.

This book is semi-popular in the sense that it is repetitious where repetition is necessary, but scholarly in the sense that it is accurate, solid and well written. The author declares the purpose of the book when he states in the preface that it seeks "to mine the solid gold stored there [in the Social Encyclicals] and to mint it into popular currency".

One should not get the impression that this is merely a collection of papers hitherto published in easily readable form with the corners of scientific accuracy rubbed off. Actually, the matters discussed are exceedingly technical, for example: "Religion and Economics, The Ethical Character of Society, The Necessity for Morality in Industry, The Nature of the Vocational Group, and others on the Vocational Group System of the *Quadragesimo Anno*. The author, however, presents these and allied topics in a way to make them clear and understndable to what may be called the upper-average reader.

The following sentence on social justice, a virtue about which theologians have argued furiously, illustrates the author's gift of going to the heart of things, and of doing so clearly: "And social justice is not an abstract quality to be realized somewhere in an utopian scheme of things, but it is nothing else than the justice of an individual who, in his individual as well as his social capacity, gives to his fellowmen what belongs to them" (p. 11). Likewise, the much challenged position that morality has a place, and a very definite one, in economic life is presented and defended with clear logic, necessary distinctions and unambiguous conclusions.

The approach throughout is doctrinal, explaining and vindicating the Papal Program of social reconstruction. Practically no quantitative materials are adduced, but there is an abundance of opinion from Catholic and non-Catholic experts.

Perhaps the part of the book that will most attract the attention of the average non-Catholic is the sheaf of chapters dealing with the Occupational Group System of Pope Pius XI. The treatment is excellent and highly informing. Exception may be taken to the use of the terms "Corporatism" or even "Christian Corporatism" as applied to the system of "Ordines," consisting of Industries and Professions advocated by the *Quadragesimo Anno*, inasmuch as "Corporatism" and even "Christian Corporatism" are associated in the popular mind with existing totalitarian governments. The author, to

be sure, does not hold that current authoritarian states meet in any way the Papal formula of the Occupational Group System.

One would like to see greater insistence on the fact that the Occupational Groups of the Papal Program are to be administered, with some assistance from government, by freely chosen representatives of the parties making up the groups. Assuredly the author, as the Pope, would have the groups democratically organized and democratically administered. He says that they are to be independent and autonomous, but inasmuch as the autonomy of the groups under the Papal Program is an essential, and perhaps *the* essential mark which makes them totally different from the totalitarian schemes, this important element should be pushed well to the fore in the treatment of the Christian Occupational Group System, at least given much more prominence than it receives.

Nevertheless, the book should be studied and restudied by both amateur and professional in social science. The world is reeling for lack of a sure philosophy of life. The Papal Program of social reconstruction provides this philosophy and the book under review will doubtless go a long way in making the program better understood and in facilitating its early establishment.

BIBLIOGRAPHIE GENERALE DES ECRIVAINS REDEMPTORISTES. Par Maur. de Meulemeester, C.SS.R. Three vols. Pp. 372, 480, 500.—Louvain, Imprimerie Saint-Alphonse. 1933-39. 380 fr. belges.

As a fitting memorial of the centenary of the canonization of St. Alphonsus, the archivist of the Belgium Province of the Congregation of the Most Holy Redeemer, Father Maurice de Meulemeester, has brought to completion his monumental bibliography of Redemptorist scholars and their works. It is the fruit of twenty years of research: and it is as thorough-going and convenient a piece of bibliographical scholarship as one could possibly demand of so vast a subject.

The work is divided into three parts. The first volume is devoted to the *Works of St. Alphonsus*, containing a detailed list of his vast output, together with the numerous editions and translations of his various writings. The second volume is given to the *Works of Redemptorist Authors*; and the third contains, together with a general supplement to the first two volumes, a list of anonymous writings and a detailed enumeration of the various periodicals under the guidance of Redemptorists.

The specific end of the Redemptorist Congregation being the evangelization of the faithful and more particularly of the poor and the abandoned, it is quite natural that the members of the Congregation

should be more devoted to popular and expository writings than to strictly scientific and philosophical endeavors. Thus it is that popular works of asceticism, moral behavior, apologetics and hagiography abound in the bibliography. Yet there is a generous proportion of achievements along the lines of more learned scholarship.

St. Alphonsus left a sufficient heritage of excellence and fecundity along both lines of endeavor; so much so that the Church has come to recognize him as a Doctor of the universal Church and a prince of moral theologians. Following in his footsteps, such men as Cardinals Deschamps and Van Rossum, Fathers Aertnys, Connell, Damen, Konings, Kremer, Marc, Schryvers and Wouters, while not neglecting the popular angle of their apostolate have upheld the tradition for learning; while the rank and file have well attended to the all important work of popularization.

There are naturally many interesting facts and statistics brought to light in the course of the work. There have been 17,457 editions of the 111 separate works attributed to the pen of St. Alphonsus. Approximately 1300 of his sons have taken up the pen in imitation of their founder and have produced some 10,000 works of varying size and importance, besides the editing of 231 periodicals.

Father de Meulemeester's work itself is well executed and most conveniently indexed: there is a compressed biographical outline given with the works of each author mentioned, a rather adequate account of various anonymous publications, and a successful attempt has been made at rendering justice to the various language groups. In all, the three volumes form a most interesting and valuable collection of Redemptoristiana, a worthy tribute to the genius of St. Alphonsus, still abiding in his sons and inspiring their every endeavor.

THE THEOLOGY OF PRAYER. By the Reverend Joseph Clifford Fenton, S.T.D. Milwaukee, Bruce Publishing Co. 1939. Pp. xii + 257.

The present volume, unlike most books that deal primarily with the beauty of prayer and exhortation to its performance, considers only the theological background of prayer. This it sets forth in a logical, concise manner, without padding or purple patches at all. The author's complete familiarity with Thomistic theology is evident in every page. Particularly is this true of the chapters devoted to a discussion of the faculty and causality of prayer, which contain an accurate delineation of the philosophy and theology of the Angelic Doctor. While the depth, logic and even dryness of the exposition may make it difficult of understanding, especially on the part of those who profess no great familiarity with scholastic philosophy, the book

meets a definite need and should find many readers even among laymen. There are twenty-three chapters, readily grouped under the following heads: first, the nature of prayer; second, the object of prayer; third, the subject of prayer; fourth, the beneficiaries of prayer, and finally the various kinds of prayer. The first few chapters on the nature of prayer are perhaps the most interesting and thought-provoking.

Emphasis is placed almost exclusively upon prayer as petition. While this view may appear to be at variance with the generally accepted understanding of prayer, which is much more comprehensive, there can be no question but that it is the correct one. Indeed, one of the main purposes of the book is the refutation of just this notion, a purpose which is admirably achieved. There are eight pages of footnotes, which set forth a splendid bibliography. The work is further enhanced by the exhaustive index.

THE MYSTICAL BODY OF CHRIST AS THE BASIC PRINCIPLE OF RELIGIOUS LIFE. By Friedrich Juergensmeier, D.D. London: Geo. E. J. Coldwell, Ltd. 1939. Pp. 309.

H. Gardner Curtis, translator of this work, deserves the sincere thanks of English-speaking theologians for having made this classical work available to those who would not be able to utilize conveniently the original German text. The translation as a whole is good. Exception might be taken to the choice of some terms; for example, the use of *religious life* in the title, where the original German text calls for *ascetics*. The book itself is of such technical excellence that theologians will regret any too free translation.

The volume opens with a sound theological statement of the actual doctrine of the Mystical Body. There is an examination of the teaching as contained in Scripture, particularly in the Epistles of Saint Paul. A dogmatic presentation of the doctrine follows in terms of the grace which was lost by the sin of Adam and that which was merited for men through the sacrificial death of Christ. The biblical portion is of particular value. The work had been done before, particularly in the works of Mura and of Mersch, but Doctor Juergensmeier has a clarity and precision which takes it out of the class of repetition of matter already well treated.

The main portion of the work is that in which the author utilizes this teaching about the union of the Church with Christ, with reference to the nature and the direction of the soul's advance in the life of grace won by the passion of Christ. This part is subdivided into two sections. In the first the author shows that the principles of Christian asceticism are shown in their full force only in the light of

the teaching about our union with Christ. The second portion is concerned with special treatment of the beginning, the development and the perfection of this same spiritual life, precisely in so far as it is and must be the life of one who is united with the Saviour as a member of the visible Church of which He is the Head. The supplement treats of the veneration of the Sacred Heart, and of devotion to the Blessed Mother and to the Saints in the light of the theology of the Mystical Body. A very complete index is appended.

The fact that this book is a doctoral dissertation will explain the strict compression of the work. Every page is crowded with references to the classical works of dogmatic and spiritual theology. Among the works cited and utilized are many recent monographs and treatises. Most imposing and important however is the author's felicitous use of Sacred Scripture. His use of the text, incorporating it into the very fabric of the book, is such as to show him an outstanding authority on the theology of the New Testament. His erudition, however, in no way weighs down the book, but really illuminates the content. It is a book to be recommended to all who are interested in a profound and vital understanding of the central doctrine of Christian life.

MORAL PROBLEMS OF MENTAL DEFECT. By J. S. Cammack, S.J. New York: Benziger Brothers. 1939.

This addition to the Bellarmine Series is a successful and valuable attempt to give an answer to one of the most pressing moral problems, that of subjective moral responsibility—an answer that cannot be challenged either from the moral or scientific viewpoint.

The author suggests the need for the moral theologian to take advantage of modern researches in order to revise and amplify his conclusions about responsibility in abnormal mental states. It is to be noted that there is no suggestion of adding anything to the traditional four causes that affect the voluntary act. The facts discovered by modern science are remote and affect the voluntary act only through one of these four causes. In the field covered by these researches, of course, there is much to be learned. A comparison drawn between the accurate concise notion of the theologian regarding responsibility, with the hesitant, obtuse, wavering conclusions of jurisprudence, shows the theologian to advantage. The author warns against accepting theories or hypotheses as facts. Even though he concedes much ground to the adversaries among the materialists, eugenicists and evolutionists, the moralist still has sufficient weapons at hand to refute their false assertions, and there is no reason why the problem of the moralist in defending individual liberty should be made more difficult than it really is. The most effective defence can be carried on in the

enemy's own territory and with his own weapons. It is in making these weapons available that the chief value of this book consists.

The author has provided a good bibiliography, a glossary of terms and an index. The book cannot be commended too highly.

THE HUMAN CARAVAN. By Jean DuPlessis. Translated by Francis Jackson. New York: Sheed & Ward. 1939. Pp. x + 366.

The author has set out to accomplish, from a Christian and objective point of view, the task which was attempted some years ago in Spengler's *Decline of the West*. It is an explanation, a rationalization of history, an inquiry into the direction in which mankind as a whole is moving, the road of the Human Caravan. But where Spengler did not take into account the facts presented to us in the revelation which God has given to the world in His Son, facts which are real and relevant to the question at hand, DuPlessis has done so. As a result his observations have an adequacy which those of his predecessor could never possess.

He sees the human race moving, progressing, toward the ideal of perfect joy or happiness. That motion is not by any means uniformly constant, nor is it in a straight line. There are swirls and eddies in this stream of human movement, directions that are eccentric and confused. But always there is motion, and mankind never returns to the spot it has once left. The absolute progress, the motion which actually leads to that end of perfect joy, is always one of moral advance and perfection.

The author points out the stages of that movement, the stations man has reached and glorified as he pushed his way round the earth. Fascinating, though by no means entirely convincing, are the author's efforts to explain the harmony of what we know about prehistoric man and his progress with the narrative of Genesis. From the beginnings of history, his vision is clear enough. He shows men striving toward unity, and human power effecting that unity through Egypt and Assyria, and Greece and Rome, in the empire of Charlemagne, and in the United States of America. And always the caravan goes on, though the units within it grow and prosper, and weaken and die—all save that one Society, that unity which is in Christ, and through which alone men may come to the realization of that perfect good for which they strive.

There are leaders in that caravan, leaders in the realm of politics and of culture. Ultimately there is one great Leader, whose vicar is the successor of a fisherman of Galillee. DuPlessis recognizes, and amidst all the confusion in the moving of the caravan, the effect of

another spiritual force, one which is opposed to that of Christ. Like Berdyaev, he sees the movement of the human caravan now tending toward a more complete separation of the two great cities, the one the camp of the prince of this world, the other the sanctuary of the living God.

The Human Caravan is not a work of apologetics. It is in no way an immediate and scientific indication of the credibility of Catholic doctrine, and it should not be so judged. It is an interesting and thoughtful panoramic view of history by an erudite and intelligent Catholic.

BIBLE HISTORY FOR THE USE OF ELEMENTARY SCHOOLS. By the Rev. Sydney A. Raemers. St. Louis, Herder Book Co. 1939. Pp. viii + 384.

In this his latest publication Dr. Raemers attempts to provide school children of the upper elementary grades with a suitable Bible History. He prefaces his history with a few remarks on the Bible—the meaning of the word, language, inspiration, etc. He devotes most of the text to our Lord's life, since "it is incomparably more important for Christians to be familiar with the deeds of Christ than with those of the patriarchs or Jewish kings". Lessons are frequently drawn from biblical characters and incidents. Each chapter is furnished with a set of questions calculated to help both the instructor in teaching and the pupil in learning. The book has a chronological table and an index.

The presentation is clear and simple. The headings stand out boldly, and no doubt will greatly aid the memory of the pupils. It is also pleasant to note that the author does not venture to assign dates to events which took place before Abraham.

On the debit side, the book contains numerous inaccuracies. The author seems to have relied on preceding bible histories for most of his information and to have neglected up-to-date commentaries. To mention a few of the inaccuracies. "The tabernacle was to be made of the most precious woods." Acacia! "King Solomon is the author of two books of the Bible: the Book of Proverbs and the Canticle of Canticles." That Solomon wrote the Canticle of Canticles is at least questionable; as for Proverbs, it is commonly admitted that about half of its contents was written by others than Solomon. "Leprosy is incurable." Leviticus 14: 2-32 gives the ritual for the restoration to society of a leper who has recovered from his disease. Leprosy in the Bible is not identical with the disease which we call leprosy, although it too is curable. "His [Herod's] reign was a series of cruelties, culminating in the massacre of the Holy Innocents." Could the slaughter of some twenty babies be considered the culmination of

Herod's atrocities? Finally, it would have been better to tell again the many stories for which the reader is referred to *The Children's Bible History*.

MOTHER'S LITTLE HELPER. Three Parts. Marian Mothers, 4528 Lincoln Avenue, Chicago, Illinois. Price, 25 cents for the set, postpaid.

To instruct the growing child about the " mysteries " or " facts " of life is a necessary task and one which, for obvious reasons, is confronted with uncommon difficulties. What information to give, when and how to instruct growing daughters? These are anxious questions which disturb many a mother who acknowledges that this duty is peculiarly her own.

A practical answer is given in the three booklets entitled *Mother's Little Helper*. So much has been written on the need of sex instruction, and so many warnings given of the difficulties and dangers to be encountered in this department of child education, that the appearance of a simple and satisfactory answer to the problem is a decided relief.

Mother's Little Helper presents a " mother's heart-to-heart talks to her daughter ". Through the lips of a mother and in familiar style, these booklets explain what should be explained to girls from nine to eighteen years of age. The mother has only to read the appropriate booklet to the child and hold herself in readiness to answer such questions as the child may ask in reference to the instruction.

These instructions are clear; they are sufficiently complete; and the atmosphere in which they move is so unaffectedly reverent and Christian that the good Christian mother, whether Catholic or non-Catholic, will find her task made comparatively easy and pleasant. Hers too will be the consolation of winning her daughter's confidence and encouraging the child to approach the mother for explanation and advice in the problems which, as life unfolds, youth must solve somehow or other. These problems need not be solved in the wrong way through ignorance or misinformation when the mother can guide the child to see and follow the right way.

Mother's Little Helper will be an invaluable aid to the Christian mother who wishes to fulfil her obligation of giving necessary instruction to her daughters concerning the " facts " of life.

Book Notes

The thirty-fourth edition of the *Compendium Theologiae Moralis* by Sabetti-Barrett is announced by Frederick Pustet Co., Inc., New York City. The "addenda recognita" of the new edition are by Father Daniel F. Creedon, S.J. The new edition is thoroughly up to date, and continues the features that made this manual probably the most popular with American seminarians. The type is large and clear, and varied type faces are used to emphasize important passages and to help the memory. (Pp. 1335; price $6.00.)

The Church Before Pilate contains four short articles by Father Edward Leen, C.S.Sp., telling why the Church is called disloyal, rebellious and reactionary. While the Church has a profound reverence for authority she frequently finds herself in conflict with it and at odds with modern systems of government. Dr. Leen handles the subject with his usual clearness and perception. One would have preferred, however, that the book had appeared in pamphlet form as it might in that form gain a larger reader audience. (Silver Spring, Maryland: The Preservation Press. Pp. 78.)

Our Land and Our Lady by Daniel Sargent is a book that priests will be glad to recommend to educated layfolk. It is American Catholic history, interestingly written and scholarly without being pedantic. The French, Spanish and even the English, Mr. Sargent points out, dedicated to the Blessed Virgin sections of the land which they discovered and colonized. Columbus came in the *Santa Maria*, and the Spaniards, whose "conquest of a third of the United States . . . had never been punitive," claimed the country for *La Conquistadora*. The author quotes the English Quaker, Jonathan Dickenson, who visited Florida in 1696, to prove that the popular idea of the conquistadors is a misconception. The French king, Louis XIII, consecrated his kingdom, and his possessions in the New World, to Notre Dame, while the English Lord Baltimore founded Maryland as a refuge for the persecuted Catholics.

In the earliest yesterday of our land, Mr. Sargent points out, Our Lady was sovereign. Later her sovereignty ceased to be acknowledged, save by a humbled minority. The *Santa Maria*, however, "still has her consequence among us, and those consequences continue, but it is not my pen that writes them. It is the power that moves the stars and the other planets that will be their author." The book is very well worth reading. (New York, Longmans, Green & Co. 1939. Pp. 263.)

Body and Spirit is a translation by Donald Attwater of various essays on subjects of sexuality by outstanding Catholic and non-Catholic authorities. (New York, Longmans, Green & Co. Pp. xii + 200.) Five of the contributors are Catholics. Abbé Monchanin writes on Biology and Sexual Morality; the Dominican Father Benoît Lavaud, on Sexual Hygiene or Sexual Purity; Pierre Henri Simon, on Marriage and Society; Peter Wust, on Woman's Metaphysical Mission, and Daniel Rops, on The Verdict of Animality. The essays by the non-Catholics accord with the teachings of the Church. André Berge treats Sex and the Child; Xavier de Lignac, The Relationship of Sexuality and the Person. An interesting article by Theo. Chentrier is Sex and Personality according to Freud, in which it is shown that neither Freud nor his followers seem to care about proof, or even to understand what it means, but prefer to address themselves to well-disposed persons who are convinced in advance or prepared to believe on the strength of *ipse dixit*. Gustave Thibon writes on The Senses and the Spirit, and Jacques de Lacretelle contributes a short preface. The book is one that the parish priest can read with profit, although he may disagree with many of the statements. It will be a much discussed volume.

Œuvre de St. Canisius et Marienheim of Fribourg, Switzerland, have published Joseph Gogniat's *Little Grammar of Gregorian Chant*, in English, French, Italian and German. (Pp. 79; price 40c.) The book is intended for use in seminaries and novitiates. The *Grammar* is written to furnish the pupil with the elements that are indispensable for singing the Chant by using the Vatican

Edition in the ancient block-note form. The ten chapters of the booklet take up the notes, their form and use; simple, composite and ornamental neums; the different bar lines; the *mora vocis*; rhythm in Gregorian Chant; the singers' understanding of the text and supernatural spirit, and Roman pronunciation of Latin. In recent months the REVIEW has received a number of queries regarding the Roman pronunciation of Latin. These inquirers will find Professor Gogniat's booklet quite helpful.

Eighty-one short discussions, usually one page long, on everyday human behavior, make up *As I See Me*. The book is based on J. B. von Hirscher's *Selbsttauschungen* by Dr. Joseph Spieler, and is translated and adapted by T. A. Rattler. (Milwaukee, The Bruce Publishing Co. Pp. xii + 97.) The short article on Greatness Detracted will give a very good idea of the method and content of the excellent little volume. "The weaknesses of a certain prominent person are being related. You listen not only with unfeigned interest but with true inner satisfaction. Your heart is comforted and soothed at the sight of weakness in high places. You feel visibly relieved by the discovery of stains and shadows on the character of other people. Are you jealous of the greatness of others, or is it the cynic in you that does not believe in human greatness, or is every real or supposed fault of another person welcomed by you as a justification of your own inferiority? Greatness calls forth the zeal of noble souls and invites the hatred of mean characters."

Few to-day have ever heard of the Rev. Dr. Henry Sacheverell, but in 1709 he was the most talked of man in England. *The Sacheverell Affair*, by Abbie T. Scudi, is a study of the importance and significance of his trial on the charge of seditious libel. Dr. Sacheverell, a strong advocate of the High Church, had attacked the incumbent Whig government as the enemy of the church, and the resulting incident became a test of strength between the Whig and the Tory party. The trial resulted in a conviction. The judgment, reached by compromise, was: "That you, Henry Sacheverell, Doctor in Divinity, shall be, and you are hereby enjoyn'd not to Preach during the Term of Three Years next ensuing. That your two Printed Sermons, referred to by the Impeachment of the House of Commons, shall be burnt before the Royal Exchange in London, between the hours of One and Two of the Clock, on the Twenty-seventh Day of this Instant March, by the Hands of the Common Hangman in the Presence of the Lord Mayor of the City of London, and the Sheriffs of London and Middlesex." When the three years were up, the Queen appointed him Rector of St. Andrew, Holborn, and some wondered why he had not been made a bishop, and others wondered why he had received so fine a living.

The Sacheverell Affair is not an important book about an important matter, but it is a very interesting and human document. (New York, Columbia University Press. Pp. 170.)

The Danielle Publishers of San Diego, California, announce another book by Dan Gilbert, *The Conspiracy against Chastity*. In this book he collaborates with Samuel Saloman. The authors present their facts and figures and press their arguments in true journalistic fashion. Most of the information contained in this volume is not new, but the authors impart a vigor that makes for easy reading and the book will be read by people who would not read a more sedate presentation. One wonders why the authors did not devote some statistics and a few scathing comments to manufacturers of contraceptive materials.

Smugglers, excisemen, ex-rebels, beautiful coleens, and a sailor who was once upon a time a farmer, make up the *personae dramatis* of *Red Sky at Dawn*, by Philip Rooney. (New York, P. J. Kenedy & Sons. Pp. 304.) The locale, of course, is the Irish coast, and it is an adventure story tinged with a bit of love interest. There is no Catholic atmosphere in the book, except talk of being married by the priest—evidently the one man they fear. It is not an outstanding novel, but one will have spent a few pleasant hours in reading it.

Once more attention is called to the publication of the *Annuaire Général Catholique*. (Paris, France, P. Lethielleux, price 160 fr.; Supplement 25 fr.) and the supplements published each four

months bringing it up to date. The *Annuaire* lists not only the priests of France, but those in the colonies, missionaries, religious orders of men and women, and Church institutions. It is a volume that should be in every chancery, Catholic college library, and indeed should be in the public library of every large city.

Meditations on the Love of God are selections translated by Julia Pember from the Meditations of R. P. F. Diego de Estella. (New York, Sheed and Ward. Pp. xiv + 82.) The nephew of St. Francis Xavier, Diego de Estella was a Franciscan friar. His talents and virtue won him the appointment of theologian and preacher to the court of Philip of Spain. Fra Diego's writings attained great popularity in the sixteenth century. His *Meditations*, thirteen of which make up the present little volume, were written at the end of his life, and are probably his best work. The meditations are in the form of short, ardent thoughts and aspirations. They are provocative, and will be highly helpful to many earnest souls.

Ernest Raymond's *In the Steps of St. Francis* is an effort at an imaginative recreation of Francesco di Pietro Bernardone. He has done very well, and because he has written a chatty, informal account of the "most popular of the saints," many who would never read the standard biographies will come to know that St. Francis was not only a sentimental and poetic figure, but one who recognized what was necessary to solve the problems of his day, and did not hesitate to apply the remedy though cynics laughed and sympathetic men shook their heads. Mr. Raymond draws a parallel between the confusion and discontent of our own day and those which St. Francis conquered. The author is not a Catholic, and here and there are passages which might have been omitted. Twenty-three photographs by the author add to the value of the volume. (New York, H. C. Kinsey & Co., Inc. Pp. ix + 372. Price $2.50.)

The Mission Press, Techny, Illinois, have issued *Cosmologia*, the fourth volume of Father Gerard Esser's series of philosophical text books. The volume is intended for use in seminaries and colleges, and in a general way follows the traditional method. The first part, "De Proprietatibus Corporum," has for chapter headings, De Quantitate, De Loco et Spatio, De Operationibus Communibus Omnium Corporum, De Operationibus Vitalibus Corporum Viventium and De Legibus Naturae. The second part takes up dynamism, mechanistic theories and hylomorphism, with a section "De Essentia Corporum Organicorum". The third part, "De Origine et Fine Mundi", takes up materialism and pantheism, and sets forth the doctrine of Creation. Nearly fifty pages are devoted to the origin of species, and the conclusion is drawn that a polyphyletic organic evolution has taken place, and the principal cause of organic transformation are the inner laws of the organism which have been made known by the Mendelian discoveries; other factors have a decisive influence on the working of those inner laws. The Latin is clear and not difficult. (Pp. xix + 457. Price $2.00.)

The Reverend Kieran P. Moran, C.M., S.T.D., professor of Dogmatic Theology at Saint Vincent's Seminary, Philadelphia, offers a second series of sermons entitled *Miraculous Medal Novena Sermons*. Within the 125 pages of his neat little volume are suggestive outlines of twenty-nine discourses. Not all of the subjects chosen for treatment refer directly to devotion to Our Lady, though they have a bearing in that direction, and are easily adaptable for the novena services which are now so widespread throughout the country. Doctor Moran has had no little share in the impressive extension of these novenas during the present decade. According to Father Joseph Skelly, C.M., Director of the Central Association of the Miraculous Medal, these exercises are now being conducted in more than 1255 churches. (The Central Association of the Miraculous Medal, Germantown, Philadelphia, Penna.)

It is a pleasure to call attention to the new edition of *The Catholic Anthology: The World's Great Catholic Poetry*. This selection of poems by Doctor Thomas Walsh was first issued about twelve years ago and has been several times reprinted. The present edition is revised and enlarged. The compilation of poems here presented is redolent of Catholic dogma, tradition

and life. Dr. Walsh has taken into consideration the orthodoxy of each of the poets whose verses he offers. There are many masterpieces in the volume. The selections are given chronologically from the beginning of the Church, and so include the poems of Our Lord, of Our Lady and of the Apostles and Saints. Italy, Spain and France and other European countries, as well as Ireland, England and Germany, have been laid under contribution, and poems of the modern day from America as well have been included in the book. But, as one might expect, most of the offerings are from English-speaking countries.

Bibliographical data of the poets whose work is quoted make a very helpful feature of the volume, which has also an index of authors as well as an index of titles. (The Macmillan Company, New York, N. Y. 1939. Pp. xiv + 584.)

From Duquesne University, Pittsburgh, Pennsylvania, comes a copy of *Science of Language*, by the President of the University, the Very Reverend J. J. Callahan, C.S.Sp. Part I discusses Language Studies in their historical aspects, purpose, method, division and order. Part II takes up the Principles of Grammar and considers the object of grammar, the sentence, and grammatical functions. Part III treats of Grammatical Etymology and goes into inflexion, mood and tense in their several relations.

Announcement is made of the 20th Anniversary Edition of the *Bishops' Program of Social Reconstruction*, with a new Introduction by the Most Reverend Edward Mooney, Archbishop of Duluth. It is in the form of a little pamphlet of 34 pages, which treat of minimum wage laws, child labor and other vital industrial questions. The brochure is to be highly recommended to teachers, students, workers, employers—in fact to every one interested in the spread of Catholic ideals of Social Justice. (Published by the National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C.; single copy, 10c.; fifty copies, $2.50; one hundred copies, $4.50; carriage extra.)

First Fridays with the Sacred Heart has for its subject the introduction of its readers to this devotion, which, notwithstanding its widespread observance, is for so many, unfortunately, a book "sealed with seven seals". The little manual opens with a history of the devotion, its object and purpose. Then follow meditations for the twelve First Fridays of the year. Special prayers to the Sacred Heart and other kindred devotions and litanies complete the little volume, which has been adapted from the German by the Reverend L. Nauer, M..C. (Sacred Heart Monastery, 305 S. Lake Street, Aurora, Illinois.)

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